



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|--|
| <p>1. O, you the mankind: <i>ettaqo</i> (let reverentially guard youⁿ not to displease) yourⁿ Lord, Who[He] created you^b of one^w self^w and [He] created of her, her spouse (<i>wife</i>);¹ and [He] disseminated of them both men multitudinously and women; and <i>ettaqo</i> Allah Who (<i>is</i>) by Him mutually query² you^z and the <i>arhama</i> (<i>maternal/-paternal kins</i>);³ verily Allah [was] over/on you^b <i>Ra'qeeban</i> (<i>Watcher/Observer</i>).</p> | <p>يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾</p> |
| <p>2. And <i>aa'to</i> (let-accord/allot you^z) the orphans their possessions; and let-not you^z substitute (<i>take/receive</i>) the <i>kha'beetha</i> (<i>wicked/bad/ill-natured</i>) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it⁴ [was] a <i>booban</i>⁵ (<i>ruin/plight/sin</i>) big.</p> | <p>وَأَتُوا الَّتِي تَمْسَى أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾</p> |
| <p>3. And <i>en</i> (<i>if</i>) you^z feared/knew⁶ that not <i>toqsetto</i>⁷ (youⁿ first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then <i>en</i> feared/knew you^c that <i>notta'a'delo</i> (youⁿ: equalize/be-just) then one-she^y or what possessed^w yourⁿ right hands; ^{w8} <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) <i>adna</i> (<i>lowest/closest</i>) that not <i>ta'aolo</i>⁹ (you^z transgress or you^z support too large a family).</p> | <p>وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الَّتِي نَبَسَ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتًى وَثَلَاثَ وَرَبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾</p> |
| <p>4. And <i>aa'to</i> (let-accord/allot you^z) the women their^y dowers^x</p> | <p>وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ</p> |

¹ The word "self^w" is in reference to *Adam*, father of *the humans*. In (S7:189) Allah says: "to [be] quiet to her," i.e. *to his wife*.

² That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights.

³ The word "أَرْحَامُ" rooted in "رَحِمَ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمَ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامُ," as they relate through the same womb. See البصائر. However, stated in "النَّسَبُ" the "relatives" from the father's side "أَقْرَابُ" are also "أَرْحَامُ," I believe because all are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامُ."

* Here "eat" means legitimize/make legitimate. أَكَلَ مَالِ الْغَيْرِ = ate other's funds = legitimized other's funds for own self.

⁴ That is the eating^x or the interchange^x.

⁵ The word "booban" = "حُوبًا" is "حُوبٌ" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللُّغَةُ.

⁶ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁷ The word "toqsetto" = "تَقْسِطُوا" present tense, plural, masculine, based on the root word "qasatta" = "قَسَطَ" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise. Rendering "justice" = "adl" = "عَدْلٌ" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تَقْسِطُوا" is giving the absolute exact dues to those deserving it without the minutest diminution. It is absolute balance.

⁸ The Arabic phrase: "possessed yourⁿ hands," means that which you own, i.e. the slave women you own.

⁹ The word "ta'olo" = "تَعُولُوا" based on the root word "ala" = "عَالَ" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case too large a family, beyond the personal means. In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have too large a family for him to be able to sufficiently support justly.

a *nehlatan*^w (*bonus/free-gift*)^w; then *en (if)* pleased they^y for you^b aⁿ¹⁰ (*regarding*) a thing of it^x [self^w] (*gratifyingly*)¹¹ then let-eat it^x you^z wholesomely with easy (*of*) digestion.¹²

طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا
فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤﴾

5. And let-not *to'ato*(*accord/give you^z*) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ
اللَّهُ لَكُمْ قَيْمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then *en (if)* sensed/perceived you^c of them a *rushdan*¹⁴ (*mature-discernment/rationa guidance to what is right*) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor *be'daran*¹⁵ (*hurryingly/hastily/before*) that they^z grow-older¹⁶; and whoever [he] [was] rich then *leyasta'afef*¹⁷ (*let affirmably abstain [he]*); and who-ever [he] [was] poor¹⁸, then let-eat [he] by the *ma'a-roofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and if you^c paid to them their possessions then *ash'hedo* (*let-call you^z witnessing*) on them; and sufficed by Allah *Haseeban*¹⁹ (*Meticulous Reckoner*).

وَابْتَغُوا الْيَتَمَىٰ حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ ءَأْتَسْتُمْ مِنْهُمْ رَشَدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا
إِسْرَافًا وَيَدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ
غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ
حَسِيبًا ﴿٦﴾

7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it^x or swelled; a lot *mafrodhan*²⁰ (*an ordainment made/made obligatory*).

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ
كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

8. And if *hadhara* (*attended at predetermined time and place*) the apportionment^w the near kin-possessors and the orphans and the *masakeeno*²¹ (*ones not having sufficient material possessions*) then *arzegohum* (*let-provide/give them you^z*) of it^x and let-say you^z for them a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ
وَالْمَسْكِينُ وَالْيَتَمَىٰ فَارْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

¹⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly.

¹² The Arabic tongue expression “*wholesomely with easy digestion*” means the *food was pleasant, easy to swallow, and not attended by any trouble*.

¹³ The expression “*they^z reach the marriageability*” means became *marriageable*, i.e. fifteen or more years young.

¹⁴ See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, “*rushdo*.”

¹⁵ That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older*.

¹⁶ The phrase “*grow-older*” for the Arabic “*yakbaru*”=“*يَكْبُرُوا*”.

¹⁷ The word “*abstain*” here means: the guardian should *not help himself from what belongs to the orphan*.

¹⁸ The word “*فقير*” versus the “*مسكين*” see the *Lexicon* attached to this *Translation* for the distinction.

¹⁹ To *intensify* the word “*reckoner*” the word “*meticulous*” is prefixed to it, as *الدقيق الحساب* is *حسيب*.

²⁰ The word “*mafrodhan*”=“*مفروضاً*” is *masculine, objective noun* for which there is no English equivalent.

²¹ For the words “*مساكين*” versus “*فقراء*”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=*مسكين*, i.e. having *some* material possessions but *not* sufficient; whereas *فقير* *lacks any* material possessions.

9. And *l'yabkesha* (let reverently-fear) who^r if they^z left from behind them progeny²² weaklings, they^z feared/-knew²³ over them so let *yatta'qo* (they^z reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/ truly/ soundly) say.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا



10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (they^z be broiled on/by) *Sa'era*^w (intensely kindling Fire)^w.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (of) the twain-females; so *en* (albeit) they^y were women above/over two then for them^y two thirds (of) what left [he] (the deceased i.e. of estate); and *en*(if) was-she^y one^w then for her [the] half and for his [both fathers]²⁵ for each (of) them both the sixth of what left [he] (the deceased i.e. of estate), *en*(if) [was] for him a child; then, *en*(if) not [was] for him a child²⁶ and inherited him his [both fathers], then for his mother the third; so *en*(if) [were] for him brothers, then for his mother the sixth, from after a will [he] enjoins by it^w or a debt; yourⁿ fathers and [yourⁿ] sons not profoundly know²⁷ you^z which (of) them (is) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (infinite *hekma*³⁰ Possessor).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حِظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِمَّهَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ رَبِّ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا

12. And for you^b a half (of) what left (of estate) yourⁿ spouses (wives) *en* (if) not was for them^y a child;³¹ then if, was for them^y a child then for you^b the quarter of what they^y left (of estate) from after a will^w

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ

²² The word “ذُرِّيَّةً” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

²³ The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²⁴ The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

²⁵ The word “أَبَوَيْهِ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة”, as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal). The context defines exactly what is meant.

²⁶ Normally the word “وَلَدٌ” is a singular male child, but it could also mean children, males and females. See اللسان.

²⁷ The word “تَدْرُونَ” is from “دَرَايَةٌ” which is far more reaching than the simple “knowledge,” as “دَرَايَةٌ” extends to having deep knowledge of the subject matter.

²⁸ The word “فَرِيضَةٌ” is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas “الْفَرَضُ” is a duty timely decreed. See التاج.

²⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁰ See the Lexicon attached to this Translation for “hekma.”

³¹ The word “وَلَدٌ” applies to a “son” or a “daughter.” See الهادي.

they^y will by it^w or a debt; and for them^y the quarter of what you^z left (*of estate*) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (*of estate*) from after a will^w you^z will by it^w or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*^{w32} (*decendent's possessions but no children or parents*)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (*afar-that-it/ that*)^x then they (*are*) partners in the third from after a will^w (*being/to-be*) willed by it^w or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinder from Allah; and Allah (*is*) Omniscient, Forbearer.

بَهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿٦٧﴾

13. *Telka*^w (*she-that-afar-it^w / those^w*) (*are*) Allah's limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (*are*) in it;^w and *tha'leka* (*afar-that-it/ that*)^x (*is*) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٨﴾

14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire^w immortal [*he*] (*is*) in it;^w and for him (*is*) a humiliating torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿٦٩﴾

15. And who^v they^y *ya'ateena* (*commit*)^y the profanity^{33w34} of yourⁿ women then *etash'bedo*³⁵ (*affirmatively let-you^z call to witness*) on them^y a [*he*]-four of you;^b then *en* (*if*) they^z testified then let-you^z hold them^y in the houses until *yatanwaffahunna* (*receives them^y while dying*) the death or makes Allah for them^y a path.

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةُ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿٧٠﴾

16. And who^x-both, *ya'ateyaneha* ([*both*] *come/commit it^w*) of you^b then let-you^z annoy them both then *en* (*if*) both repented and both reformed then let-you^z shun a'n (*regarding*) them both; verily Allah was *Tanwaban* (*iterative Relent*) *Rabeeman* (*iterative mercy Giver*).

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذَوْهُمَا فَأْتِ تَابًا وَأَصْلَحَا فَأَعْرَضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿٧١﴾

17. Verily only the relentment^{w36} (*is*) on Allah for whom^r they^z work the ill by a *jabalaten*³⁷ (*acting ignorantly or*

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ

³² The word "*kalalah*" = "كَلَالَة" has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*" = "كَلَالَة"; (2) any deceased person who has no living biological parents, nor children, his *left property* is "*kalalah*" = "كَلَالَة." The "*kalalah*" = "كَلَالَة" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*" = "كَلَالَة" is a noun for *other than father and son* of the heirs.

³³ The word "فَاحِشَة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word "فَاحِشَة" or "الفاحشة" as in this great *Ayah*, the word is *euphemistically* used to mean *adultery* or *fornication*.

³⁵ There is *no* exact English equivalent/corresponding words for اَشْهَدُوا/اَشْهَدُوا. The closest is the above stated.

³⁶ The word "التَّوْبَة" from Allah is *relentment*, but from a person it is *repentance*.

³⁷ The word "جَهَالَة" = "*jabalaten*" is rooted in "جَهْل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to reality, (3) *did* something *not correct*. So the "*jabalaten*" is *acting ignorantly or incorrectly*.

incorrectly); afterwards they ^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*³⁸ (*infinite hekma*³⁹ Possessor).

فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ
اللَّهُ عَلِيمًا حَكِيمًا ﴿٧٧﴾

18. And not-she^y the relentment^w (*is*) for whom^r they^z work the *sayye'aa'te*^w (*demeritorious-deeds*)^w until if *hadhara* (*attended at predetermined time and place*) an *abado*⁴⁰ (*a lone/any-one*) (*of*) them the death said [*be*]: verily I repent now; and nor who^r die they^z while they (*are*) unbelievers; those We prepared for them a painful torment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِسْلَامَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٧٨﴾

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴¹ and nor immure them^y you^z to go/arrogate you^z by some (*of*) what *aa'taytomohunna* (*you^z accorded/allotted them^y*) except if *ya'ateena* (*come/commit*)^y by an evident^w profanity;^{w42} and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* (*if*) you^z dislike them^y then *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x and makes Allah in it^x much *khayran*⁴³ (*desirableness/worthiness/goodness*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ
تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ
لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا
أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ
أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿٧٩﴾

20. And *en* (*if*) wanted you^c exchanging a spouse (*wife*)⁴⁴ in-place (*of*) a spouse (*wife*) and *aa'taytom* (*accorded/-allotted you^c*) an *ehdahunna*⁴⁵ (*a lone/any-one of them^y*) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ
زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا ؕ تَأْخُذُونَهُ بِهْتَنًا
وَإِنَّمَا مُبِينًا ﴿٨٠﴾

21. And how (*can*) you^z take it^x (*back*) and *qad* (*already and affirmatively*) *afdhba*⁴⁶ (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you^b to some and taken they^y from you^b *meethagan*^{x47} (*ratified-covenant*)^x *gha'leedhan* (*tough/solemnly-binding*).

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ
بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ
مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٨١﴾

22. And let-not marry you^z what married yourⁿ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِّنْ

³⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

³⁹ See the *Lexicon* attached to this *Translation* for “hekma.”

⁴⁰ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁴¹ See the *Lexicon* attached to this *Translation* for the distinction between “كَرْهًا,” *fat'ha* on the “ك,” as in this *Ayah*, and “كَرْهًا,” *dhammah* on the “ك,” as in (S46: 15), and “إكراهًا,” as in (S2:256).

⁴² Adultery or fornication.

⁴³ The word “خير” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

⁴⁴ The word “زَوْج” strictly and linguistically speaking means (1) *pair*, (2) *spouse* (*husband* or *wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْج” is its *plural*: (1) “زُجَّاج,” which could also mean: (2) *similar*, i.e. the *look-likes*.), (3) *hues*. See *اللسان*. Here obviously what is relevant is the “*be-spouse*, from what follows in this *Ayah*.”

⁴⁵ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁴⁶ The lofty and exalted language of The Qur'an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdhba*” = “أَفْضَىٰ,” which has many meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging in intimate relation through having sexual deeds*.

⁴⁷ The word “ميثاق” = “*assured covenant*” and “عهد” = *covenant*. See the *Lexicon* attached to this *Translation*.

fathers of the women except what *qad* (*already and affirmatively*) antedated; verily it ^x [was] profanity ^{w48} and abhorrence; and fouled a path.

النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ
فَحِشَّةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿١١﴾

23. Forbidden-she^y (*it's*) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (*i.e. wives*)'s mothers and yourⁿ step-daughters whom^v (*are*) in yourⁿ *hojo'rekum*⁴⁹ (*forbidden-protections*) of yourⁿ women whom^v entered⁵⁰ you^c on them^y then *en* (*if*) not you^z were (*having had*) entered on them^y then no *jonaba*⁵¹ (*sin*) (*is*) on you^b and the wives of yourⁿ sons who^r (*are*) of yourⁿ loins and to (*simultaneously*) gather you^z [between] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Rabeeman* (*iterative mercy Giver*).

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهُنَّ
نِسَائِكُمْ وَرَبِّبُكُمُ اللَّاتِي فِي
حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢﴾

24. And the *muh'ssanato*⁵² (*marriers-she^{y m}*) of the women except what possessed-she^y yourⁿ right hands^{w53} Allah's Book (*is decreed*)⁵⁴ on you; ^z and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*⁵⁵ (*earnestly-quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁶ (*you^z had lengthily and affirmably relished/ delighted the transitory joy*) by it^x of them^y so *aato* (*let-you^z give them^y*) their^y remunerations ordainment^w; and no *jonaba*⁵⁷ (*sin*) (*is*) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁸ (*infinite hekma*)⁵⁹ Possessor).

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا
مَلَكَتْ أَيْمَانُكُمْ كَتَبَ اللَّهُ
عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ
أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
مُسْفَحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ
بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنْ أَلَّاهُ كَانَ
عَلِيمًا حَكِيمًا ﴿١٣﴾

⁴⁸ See footnote 888 above regarding “الفاحشة” = “profanity.”

⁴⁹ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them^y.

⁵⁰ The phrase: “had entered on them” is a lofty figurative expression for having had *private seclusion* for sexual intercourse.

⁵¹ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the *sin* itself. So, no “جناح” = no sin.

⁵² The word “marriers-she^{y m}” = “محصنات” has at least two related but distinct meanings (1) marriers-she^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زوجات” but “زوجات” is not a Qur'anic terminology *per se*, although “زوجة” and “ازواج” are surely Qur'anic terms. So in Qur'anic terms “marriers-she^{y m}” = “محصنات” and nothing else.

⁵³ The Qur'anic expression “possessed yourⁿ right hands” is an Arabic tongue expression meaning: *your slave*.

⁵⁴ It must be noted that in the word “Book” is كتاب not كتّاب, i.e. the “Book” is مفعول مطلق, i.e. it's decreed upon you.

⁵⁵ The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*.

⁵⁶ The word “استمتع” is “تمتع طويلاً” see “الهادي” hence *lengthily* is added to emphasize this concept.

⁵⁷ See footnote 911 above regarding “جناح” = sin.

⁵⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁵⁹ See the *Lexicon* attached to this Translation for “hekma.”

25. And whoever [he] could not of you^b *tawlan*⁶⁰ (as possessor of fortune/wealth/resources) to [he] marry the marriers^{w61} the she-believers then from what possessed-she^y yourⁿ right hands^{w62} of yourⁿ slave-girls the [she]-believers; and Allah (is) knowinger by yourⁿ belief some (of) you^b of some; so let-you^z marry them^y by permission (of) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), *muh'ssana'ten*⁶³ (marriers-she^{y m}) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (had been married-they^y) then *en* (if) they^y come by a profanity^{w64} then on them^y half (of) what (is) on the *muh'ssana'te* (marriers-she^y)^{m65} of the torment, *tha'leka* (afar-that-it)^x (is) for who^p *khasheya* ([he] reverently-feared) the *anata*⁶⁶ (fornication/corruption/sin/wrong/tribulation) of you^b; and if *tassbero* (you^z hold on patiently) (it is) *kbayron* (superior/worthier) for you^b and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنَ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّن بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرٍ مُّسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أَتَيْتُمْ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

26. Wants Allah to manifest for you^b and *yahdey* (to divinely-guide) you^b [He] (about the) dispensations^w (of) whom^r of before you^b and to relent [He] on you^b; and Allah (is) Omniscient *Hakeemon*⁶⁷ (infinite *hekma*)⁶⁸ Possessor).

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

27. And Allah wants to relent [He] on you^b and want who^r *yattabe'ona* (they^z closely-follows) the desires^w that you^z incline a great inclination (by way of deviation).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٧﴾

28. Wants Allah to lighten a'n (off) you^b and the mankind (had been) created feebly.⁶⁹

يُرِيدُ اللَّهُ أَنْ تَخَفَّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (it) is a trade a'n⁷⁰ (by) consent from you;^b and let-not kill you^z yourⁿ selves;^w verily Allah [was] by you^b *Rabeeman* (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

⁶⁰ The word "*tawlan*" does not have an exact English equivalent *per se*. It generally means: possessor of fortune, wealth, resources.

⁶¹ See footnote 950 above regarding "marriers-she^{y m}" = "محصنات".

⁶² That is what you own of she-slaves.

⁶³ It is *illegitimate* for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁴ That is adultery or fornication.

⁶⁵ It is *illegitimate* for you the "marriers-she^{y m}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{y m} (2) the females who became Muslims and are chaste because of Islam.

⁶⁶ The word "*alanata*" = "العنت" in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation. See الهادي واللسان.

⁶⁷ See the Lexicon attached to this Translation for regarding "حكيم".

⁶⁸ See the Lexicon attached to this Translation for "bekma".

⁶⁹ The word "ضعيفاً" is in an adverbial construct, hence translated "feebly." See إعراب القرآن، لمحمود صافي.

* Here "eat" means legitimize/make legitimate. أكل مال الغير = ate other's funds = legitimized other's funds for own self.

⁷⁰ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

30. And whoever [be] does <i>tha'leka</i> (<i>afar-that-it/thai</i>) ^x transgressively and unjustly then will <i>nussley</i> ⁷¹ ([We] <i>broil</i>)him(<i>on/by</i>)a Fire ^w and <i>tha'leka</i> [was]on Allah easy.	وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾
31. <i>En</i> (<i>if</i>) you ^z avoid bigs (<i>of</i>) what you ^z (<i>are</i>) restrained <i>a'n</i> ⁷² (<i>regarding</i>) [it ^x] [We] expiate <i>a'n</i> (<i>regarding</i>) you ^b your ⁿ misdeeds ^w and admit you ^b [We] an admittance- <i>kareeman</i> (<i>bounty-giver, ennobler and of many uses/ effects</i>).	إِنْ تَحْتَبُوا كَبَائِرَ مَا تُهَوِّنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخِلَآ كَرِيمًا ﴿٣١﴾
32. And let-not long you ^z what favored ⁷³ by it ^x Allah some (<i>of</i>) you ^b over some; for the men a lot of what <i>ektasaba</i> ⁷⁴ (<i>reciprocally earned</i>) they ^z and for the women a lot of what <i>ektasaba</i> -they; ^y and let-ask Allah you ^z of His munificence; verily Allah [was] by everything Omniscient.	وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾
33. And for each We made agnates/heirs of what left (<i>of estate</i>) both the begetters (<i>parents</i>) and the nearest relatives; and who ^r bounded-she ^y your ⁿ <i>ayma'ne</i> (<i>oaths</i>) so <i>aa'tobum</i> (<i>let-allot/give them you^b</i>) their lot; verily Allah [was] over everything <i>Sha'heedan</i> (<i>Witnesser/ Testifier</i>).	وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَتَأْتُوهُمْ نَصِيحُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾
34. The men (<i>are</i>) <i>qanwamona</i> ⁷⁵ (<i>iterative guardians/ protectors</i>) over the women by what favored ⁷⁶ Allah some (<i>of</i>) them over some and by what they ^z expended of their possessions; so the <i>ssa'leha'te</i> (<i>righteous-women</i>) (<i>are</i>) <i>ga'neta'ton</i> (<i>she: devotedly-obeyers-/ submitters</i>), she-keepers-up ⁷⁷ for the (<i>husband's</i>) absence by what kept-up Allah; and whom ^v you ^z fear their ^y <i>noshoz'a</i> (<i>disdainful upraise in recalcitrance</i>), then let-exhort ⁷⁸ them ^y you ^z and let-forsake them ^y in the <i>madha'je'a</i> (<i>places of reposing while on their sides/ places of repose</i>), and let-beat ⁷⁹ them ^y you ^z ; then <i>en</i> (<i>if</i>) they ^y obeyed you ^b	الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالْصَّالِحَاتُ قَنِبَتْنَ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ

⁷¹ The word “تصلیه” transliterated “nusley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

⁷² Ibid.

⁷³ That is Allah had conferred some benefits, facilities, and obligations for some and not others.

⁷⁴ The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل أو تفاعل” hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity.” Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one.

⁷⁵ The word “قوامون” is plural for “قوام,” meaning *iterative guardians/ protector* and/or *maintainer*, in the sense of *constantly providing and guarding* them.

⁷⁶ Some see among the merits of such “favor” as: men are generally more rational, better administrators, Allah’s Prophets and Messengers are all men, by what they *provide* (e.g.: dowry) and *maintain* for all other needs for the family.

⁷⁷ The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷⁸ The word “فعظوهن” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة” could mean: *exhortation* or *admonition*.

⁷⁹ The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’an whenever he

then let-not you^z transgress/wish⁸⁰ on them^y a path; verily Allah [was] *Aa'leyon* (*High beyond description*) *Ka'beero*^x (*Big beyond comparison/comprehension, Pre-Extant, Predates all things*).

أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٦٥﴾

35. And *en(if)* feared/knew⁸¹ you^c a dissension between them both then let-mission⁸² you^z a referee from his folks and a referee from her folks *en(if)* both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٦٦﴾

36. And let-worship you^z Allah and let-not partner you^z (*other deities*) by Him a thing, and [let-oblige you^z] by both the begetters (*parents*) *ehsan* (*meritorious deed*); and by the kin possessor and the orphans and the *masakee'ne*⁸³ (*not having sufficient material possessions*) and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she^y yourⁿ right hands^w (*i.e. your slaves-/maid*); verily Allah loves not whom^p [*he*] [was] prideful, boastful.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسِنًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَن السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَنُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا ﴿٦٧﴾

37. Who^r they^z stint⁸⁴ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliating torment.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٦٨﴾

38. And who^r they^z expend their possessions ostentatiously (*for*) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (*is*) a mate so fouled a mate.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَمَن يَكُن الشَّيْطَانُ لَهُ
قَرِينًا فَسَاءَ قَرِينًا ﴿٦٩﴾

39. And what/what-that⁸⁵ (*is*) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagahum* (*provided/ allotted*)

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ

explains/interprets any portion of it. He said regarding “beat them”=“اضربوهن”، “ضربا غير مبرح”، that is: a beat not hard. To explain the idea of “not hard,” the noted “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them symbolically. Additionally, that striking should never be on the face or any part of it.

⁸⁰ The word “تبغوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish. Qur’an commentators are not firm as to one or the other. Perhaps both apply.

⁸¹ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁸² The word “بعث” in “ابعثوا” carries several meanings, among them: sent, arouse, resurrected, and prompted.

⁸³ For the words “مساكين” versus “فقرأء”, see the *Lexicon* attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqir* فقير lacks any material possessions.

⁸⁴ The “يبخلون” for lack of a better word, is translated as “stint.” But “stint” must be taken in the sense of miserliness or stinginess.

⁸⁵ It is accurate to consider “ماذا” as a single particle= “what” or to consider it two particles: “ما” = “what” and “ذا”=that. See إعراب القرآن، لمحمود صافي. Here it could be either or both.

them) Allah; and [was] Allah by them Omniscient.	<p>اللَّهُ بِهِمْ عَلِيمًا ﴿٦٨﴾</p> <p>إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ</p> <p>حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ</p> <p>أَجْرًا عَظِيمًا ﴿٦٩﴾</p>
40. Verily Allah wrongs ⁸⁶ not a <i>methgala</i> (<i>weigh/ burden- / equipoise</i>) (of) a <i>dbarraten</i> ^w (<i>small ant/ mote/ atom</i>) ^w ; and <i>en</i> (<i>if/ albeit</i>) <i>tako</i> ⁸⁷ (<i>it^w be</i>) is a <i>hasanatan</i> ^w (<i>meritorious-deed</i>) ^w [He] doubles it ^w and accords [He] from <i>ladon</i> ⁸⁸ (<i>directly and possessively from</i>) Him a remuneration great.	
41. So how whence ⁸⁹ came/brought We from each <i>Ummten</i> ^w (<i>people/ community</i>) ^w by a <i>sha'beeden</i> (<i>witnesser- / testifier</i>), and came/brought We by you ^s on these <i>sha'beedan</i> (<i>witnesser/ testifier</i>).	<p>كَفَيْكَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ</p> <p>وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٧٠﴾</p>
42. Then-day long ⁹⁰ who ^r unbelieved they ^z and they ^z disobeyed the messenger if ⁹¹ (<i>to be</i>) leveled by them the Earth ^w and not conceal they ^z Allah a discourse. ⁹²	<p>يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا</p> <p>الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا</p> <p>يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٧١﴾</p>
43. O you, who ^r they ^z believed let-not near you ^z the Prayer ^w while you ^f (<i>are</i>) drunk until you ^z know what you ^z say; nor <i>junuban</i> ⁹³ (<i>in the "great incidence"</i>), except passing through a path until <i>taghta'selo</i> ⁹⁴ (<i>you^z fully shower or bathe</i>); and <i>en</i> (<i>if</i>) you ^c were ill or on a journey or came an <i>ahadon</i> ⁹⁵ (<i>a lone/ anyone</i>) of you ^b from the <i>gha'ette</i> ⁹⁶ (<i>place of personal relief</i>) or <i>lamastom</i> ⁹⁷ (<i>you^z had: sexual-intercourse with/ mutually salaciously touched</i>) the women then not you ^z found water then <i>tayamamo</i> ⁹⁸ (<i>let-have a waterless ablution as prescribed</i>) a good <i>ssa'eedan</i> (<i>cleansed-dust/ soil</i>) and let-wipe your ⁿ faces and your ⁿ hands; ^w verily Allah [was]: <i>Afovwvan</i> (<i>iterative Pardoner</i>) <i>Ghafooran</i> (<i>iterative Forgiver</i>).	<p>يَتَأْتِيَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ</p> <p>وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا</p> <p>تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ</p> <p>حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى</p> <p>سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ</p> <p>أَوْ لِمَسْتُمُ النِّسَاءِ فَلَمْ يَجِدُوا مَاءً</p> <p>فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا</p> <p>بُوجُوهَكُمْ وَأَيْدِيَكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا</p> <p>غَفُورًا ﴿٧٢﴾</p>

⁸⁶ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case.

⁸⁷ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*, see تفسير الفخر الرازي

⁸⁸ The word "لَدُنْ" is *closer* than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which is closer spatially and more specific. So, "directly and possessively from" (Him) seems to indicate such *closeness*. See اللسان.

⁸⁹ This "إِذَا" is *not* a conditional article, See اعراب القرآن، د محمود صافي.

⁹⁰ The word "يَوْمَئِذٍ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

⁹¹ The particle "لَوْ" since it is to a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁹² The word "discourse" = "حديثًا" here means *a single statement of fact, as all their senses will testify against them*.

⁹³ The word "junban" = "جنبًا" means having had *ejaculation* by *sexual intercourse* or *other means*, such as *ejaculating* in a dream. When one is "junban" = "جنبًا," it is said he is in the "great incidence," as opposed to the "lesser incidence" when one breaks his "wodho'a" = the *cleansing for performance of the Prayer*.

⁹⁴ The word "taghtaselo" means to have "ghosl" = full shower or bath of the body after having had *ejaculation* for any reason. The "ghosl" is to be done in a *Share'yah* prescribed manner.

⁹⁵ See the *Lexicon* attached to this Translation regarding "أَحَدٌ."

⁹⁶ The word "gha'etl" = "غَائِطٌ" literally means a *depression* in the land. Because The Qur'an uses rather *elegant and lofty* language, so it uses *metonymy* and *figures of speech* to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic tongue is well used to. So, "algha'etl" = "غَائِطٌ" = *depression* in the land where a person goes for *privacy* for self relief, i.e. emptying of one's bowels/bladder. So *euphemistically* it is used to indicate such *privacy* for that purpose.

⁹⁷ The word "lamastum" has several meanings, such as: (1) *touching*; (2) *euphemism* for having had *sexual intercourse* out of *need* versus for *simple pleasure*, as اللامسة = *seeking out of need*. See الهادي.

⁹⁸ The word "tayamamo" = "تَيَمَّمُوا" means: *for lack of water* to make *ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands.

44. Have not seen [you ^s] to whom ^r they ^z (<i>had been</i>) given a lot of the book they ^z purchase the misguidance ^w and they ^z want that you ^z stray the path.	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾
45. And Allah (<i>is</i>) knower by your ⁿ foes and sufficed by Allah <i>Wa'leyyan</i> (<i>Guardian/Ally</i>) and sufficed by Allah <i>Na'sseeran</i> (<i>multitudinous-Succorer</i>).	وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ؕ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾
46. Of whom ^r <i>bado</i> ⁹⁹ (<i>they who: adopted the Jewish "law"/ customs/repented</i>) they ^z distort the <i>ka'lem</i> ^x (<i>plural of word/sentence</i>) ^x a'n (<i>off</i>) its ^x places ¹⁰⁰ and say they ^z : we heard and we disobeyed; and let-hear [you ^s] other than <i>musma'en</i> ¹⁰¹ (<i>hearer/ to be heard you^s</i>) and <i>ra'eana</i> ¹⁰² (<i>be considerate to us/ foolish/ hasty you^s</i>) twistingly (<i>of</i>) their tongues ¹⁰³ and discredibly ¹⁰⁴ in the religion; and surely had they ^z : said we heard and we obeyed and let-hear [you ^s] and <i>undborna</i> (<i>let you^s: pay attention to us/ give us respite</i>) surely [was] <i>kehayran</i> (<i>choicer/ worthier</i>) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they ^z believe not except a little/a few. ¹⁰⁵	مِّنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِبَآءٍ بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ ؕ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
47. O, you who ^r <i>oto</i> (<i>had been accorded they^z</i>) the book let-believe you ^z by what <i>naẓẓalna</i> (<i>We repetitively descended</i>) <i>musaddeqan</i> ¹⁰⁶ (<i>accepter as credible</i>) for what (<i>is</i>) with you ^b of before [We] efface faces ^x then <i>narrodda</i> ¹⁰⁷ ([We] forthwith-return) it ^x over its ^{x108} rears; or [We] curse them just-as [We] cursed companions (<i>of</i>) the Sabbath; and [was] Allah's command <i>mafoolan</i> (<i>inevitably done/ fulfilled</i>).	يَتَأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلُ أَن نَّظْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارَهَا ؕ أَوْ نَنْعَثَهُمْ كَمَا لَعَنَّا ؕ أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾
48. Verily Allah forgives not to (<i>be</i>) partnered by Him (<i>other deities</i>); and [He] forgives what (<i>is</i>) lesser than <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x for whom ^p [He] wills; and whoever [<i>he</i>] partners by Allah then <i>qad</i> (<i>already and confirmatively</i>) <i>iftra</i> ([<i>he</i>] crafted a lie for fraudulent end) a monstrous sin.	إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ؕ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

⁹⁹ The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁰⁰ That is *rendering* it out of its proper context.

¹⁰¹ The phrase "*hear you other than musma'en*" carries a *paradoxical* meaning: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him*. Clearly the Jews meant the second meaning for the Prophet. See *التفسير كتاب*.

¹⁰² See *Ayah* (S2:104) instructs the Muslims *not* to use "*ra'ena*." One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The *second* meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰³ The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰⁴ In fact both words "*twistingly*" and "*discredibly*" in this *Ayah* are stated in the *adverbial* construct. See *إعراب القرآن، لمحمود صافي*.

¹⁰⁵ That is a "*mini-belief*," not deserving to be called "*belief*" *per se*. Or only *a few of them believe*. See *القرطبي*.

¹⁰⁶ The word "*musaddeqan*" is more than an "*affirmer*," it is *accepter of the referent as credible*.

¹⁰⁷ The word "*نردّها*" is rooted in "*رد*" meaning *forthwith-retuned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

¹⁰⁸ So it is "*its^w rears*" = "*أديارها*," not "*their rears*," as this could mean: "*أديارهم*."

<p>49. Have not [you^s] seen to whom^r youzakko (they^z exculpate and laud)¹⁰⁹ their selves^w indeed Allah youzakey ([He] exculpates/ befits/ suits and blesses) whom^p [He] wills and not yodh'lamoona¹¹⁰ (to be wronged they^z) a fa'tila¹¹¹ (entwined skin slough/ thin thread in the slit of a date-stone).</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۚ</p>
<p>50. Let-look [you^s] how yastarona (they^z craft a lie for fraudulent end) on Allah the untruth^x and sufficed by it^x a sin^x manifester.^x</p>	<p>أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ۚ</p>
<p>51. Have not seen [you^s] to whom^r they^z oto (had been accorded/ given) a lot of The Book they^z believe by the jeb'te¹¹² (idol deities besides Allah) and the Tta'ghoo'te¹¹³ (devil/ orrule by tyrant or irreligious-man-made system) and say they^z for whom^r unbelieved they^z those (are) abda (of better/ have more divine-guidance) than who^r they^z believed a path.</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۚ</p>
<p>52. Those (are) whom^r cursed them Allah; and whom^p Allah curses surely never [you^s] find for him a na'sseeran (multitudinous-succorer).</p>	<p>أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۚ</p>
<p>53. Or for them a lot of the proprietorship so then not youa'tona (they^z accord/ give) the mankind a na'qeera¹¹⁴ (tiny dot on the head cap of the date-stone).</p>	<p>أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۚ</p>
<p>54. Or they^z envy the mankind over what Allah aa'ta accorded/ gave) them of His munificence; then qad (already and affirmatively) aa'tayna (We accorded/ given) aala¹¹⁵ (family of/ house of/ kin of/ the notables of the family of) Ebraheema (Abraham) the book and the bekмата¹¹⁶ (wisdom)^w and aa'tayna them a great proprietorship.</p>	<p>أَمْ تَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ۚ</p>
<p>55. So of them who^p [he] believed by him/it^x and of them who^p [he] repelled a'n (regarding) him/it^x and sufficed by Hell^w a Sa'era^w (intensely kindling Fire).</p>	<p>فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۚ</p>

¹⁰⁹ The word “يَزْكُونَ” here means they^z exculpate and lauded themselves. See الطبري and اللسان.

¹¹⁰ The word “wrongs” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*.

¹¹¹ The word “fatila” = “فتيلا” means the skin-slough/ the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

¹¹² That is idle deities besides Allah, such as foreteller, magician, or idles.

¹¹³ The word “at-Taghool” = “الطاغوت” has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹⁴ The word “naqeera” = “نقيرا” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

¹¹⁵ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

¹¹⁶ The English word “wisdom” is *highly inadequate* term to describe its supposed Arabic equivalent “bekmah.” See the *Lexicon* attached to this *Translation*, for an exposition.

56. Verily who^runbelieved they^zby Our *Aya'te*^w (*messages*) will *nussley*¹¹⁷ ([*We*] *broil*) them (*on/by*) a Fire;^w every-when¹¹⁸ ripened-she^{y119} their skins^x We substituted them skins^x other than it^{w120} so that they^z taste the torment; verily Allah [was] Mighty *Hakeeman*¹²¹ (*infinite hekma*¹²² *Possessor*).

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمًا تَضْجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. And who^rthey^zbelieved and they^zworked the righteous-works^w [*We*] shall admit them(*into*)paradises^w/gardens^w run^w from under it^w the rivers immortals they^z(*are*) in it^w forever; for them in it^w (*are*) spouses (*wives*) *mutta'hbaraton*^w (*she-they had been purged*); ^w and [*We*] admit them(*into*)a compounded shade (*i.e. shaded shades*).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

58. Verily Allah commands you^z to *toaddo*¹²³ (*personally deliver or pay the full obligations of*) the *amana'tee*¹²⁴ (*the entrustment/entrusted: possessions/responsibilities-/duties*) to their owners;¹²⁵ and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (*is*) *ne'emma*¹²⁶ (*what excellent*) [*He*] exhorts¹²⁷ you^b by it;^x verily Allah [was] *Sa'meean*¹²⁸ (*Acute-Hearer/-Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*).

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

59. O you who^r they^zbelieved let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁹ of you; ^b then *en* (*if*) mutually you^c altercated in a thing^x then *ruddoho*¹³⁰ (*let-forthwith-*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

¹¹⁷ The word “تصلية” transliterated “nusley” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

¹¹⁸ The “ما” in “كلما” is the “time” “ما” example: لا أكلمك مادمت صائماً = I talk (*to*) you not *while* you are *fasting*.

¹¹⁹ The word “نضج” in “نضجت” = “ripened,” and not “burned,” as some maintain. As linguistically “نضج” = “انطبخ أو” = “cooked, not burned. If “burned” was intended the text would have said so.

¹²⁰ The pronoun “it” here is used for, as the Merriam Webster Dictionary says: “a group or classification of individuals or thing.” Thus, this “it” means the *skins*.

¹²¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم.”

¹²² See the *Lexicon* attached to this Translation for “hekma.”

¹²³ With respect the word “toaddo,” it is to be noted that it is from “أداء,” meaning: *personally performing (the obligation)*, e.g.: a payer must pay the payment to the payee *in person* or in certain circumstances the payee’s legal representative. This is in contrast to “وافى” = “وفي” paid the full obligations in any way..

¹²⁴ The word “amanat” is the plural of “amanah,” “أمانة,” which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁵ The word “أهلها” means their: owners, deservers, worthy of it.

¹²⁶ The “ما” in “تعمًا” is the particle which *most*, if not *all*, translators either *ignore (intentionally or not)* or *misinterpret* as “of.” This particle according to the linguists and the majority of The Qur’an commentators say that it’s *extra* but meant to *intensify* the action it modifies. This author is among those who do *not* believe that there is a *single* letter in The Qur’an which is *extra per se*. But surely this “ما” and some times “من” are for *intensification*. Some tome it is referred to as “ما المصدرية” = the infinitive *ma*.

¹²⁷ The word “يعظكم” rooted in “وعظ” = “exhorted”/“admonished,” and “موعظة” could mean: *exhortation* or *admonition*.

¹²⁸ See an *elaboration* of the word “Sameean” in the *Lexicon* attached to this Translation.

¹²⁹ That is the designated authority over you.

¹³⁰ The word “فردوه” is rooted in “رد” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

return it^x you^z) to Allah and the messenger *en* (if) you^c were believing by Allah and The Day [The] Last; *tha'leka* (afar-that-it/ that)^x (is) *khayron* (choicer/ superior/ -worthier) and *absa'no*¹³¹ (perfecter and beautifuler) *ta'aweelan* (ultimate: construing/ explanation).

وَالرَّسُولَ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۖ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٥٩﴾

60. Havenot seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^s and what (*had been*) descended of before you;^g they^z want to mutually adjudicate to the *Ttagboot*¹³² (the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system)^x and *qad* (already and affirmatively) (*had been*) commanded they^z to unbelieve they^z by it;^x and wants the Satan to misguide them an afar misguidance.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ
ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ
وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ﴿٦٠﴾

61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (regarding) you^g *ssododan*¹³³ (*decisive-repelling*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أُنزِلَ
إِلَيْهِ الرُّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

62. Then how if/then¹³⁴ betided^w them a disaster^w by what advanced^w their hands; ^w afterwards they^z came (to) you^g *yablefona* (swearing they^z) by Allah *en* (not) we wanted except *ehsan*¹³⁵ (meritorious deed) and harmony.

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ
أَرَدْنَا إِلَّا إِحْسِنًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [you^s] *a'n* (regarding) them and let-exhort¹³⁶ them [you^s] and so let-say [you^s] for them in their selves^w an eloquent say.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ
لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And not We sent of a messenger except to (*be*) obeyed [be] by Allah's leave; and had that they *edb* (*when*) *dhalamo*¹³⁷ (they^z wronged to) their selves^w came they^z (to) you^g then *istaghfara*¹³⁸ (they^z sought forgiveness) (from) Allah and *istaghfara* (sought forgiveness) for them the messenger surely they^z (*would have*) found Allah *Tawwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ ۖ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَحِيمًا ﴿٦٤﴾

65. So no, by your^t Lord not they^z believe until

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ

¹³¹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹³² The word "at-Taaghoot" = "الطاغوت" the "devil", or "rule by the devil," "the tyrant" or "the rule by the tyrant," an "irreligious-man-made system" invested with authority to supposedly achieve various societal or scientific good ends.

¹³³ The word "sododan" = "صدودا" could be (1) quasi-infinitive noun ("إسم مصدر") implying a strong repelling; (2) or infinitive noun for "صد", implying a repetitive repelling; or (3) a plural for the word "sadda" = "صد", singular repelling, away in *disgusts* and *unbelief*, and thus the plural is "repulsion" = "صدودا" is the infinitive noun implying *decisive* turning away of their faces in disagreement and unbelief by every one of the hypocrites every time.

¹³⁴ This "إذا" is not a conditional article, See اعراب القرآن، لـ محمود صافي.

¹³⁵ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted "an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony.

¹³⁶ The word "وعظهم" rooted in "وعظ" = "exhorted" or "admonished," see footnote 979 above regarding "وعظ".

¹³⁷ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

¹³⁸ The word *istaghfara* = "استغفر" = "طلب الغفران" = "[be] sought forgiveness." In English there is no seemly way to say: "استغفر" *per se*. So I settled for saying: "[be] sought forgiveness."

they ^z adjudicate you ^g in what wrangled among them; after-wards not find they ^z in their selves ^w (any) <i>harajan</i> ¹³⁹ (constraint/sin) of what you ^g judged and they ^z submit a full-submission. ¹⁴⁰	يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا تَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتُمْ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٠﴾
66. And had surely We (<i>had</i>) written on them that let-kill you ^z your ⁿ selves ^w or let-exit you ^z from your ⁿ homes ^w not (<i>would have</i>) done it ^x they ^z except a few of them; and had that they did what they ^z (<i>were being</i>) exhorted ¹⁴¹ by it ^x surely [was] <i>khayran</i> (<i>choicer/ superior/ worthier</i>) for them and harder a firmness (<i>for their faith</i>).	وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ ديارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٥١﴾
67. And then surely <i>aa'taynahum</i> (<i>We would have accorded-/ given them</i>) from <i>ladon</i> ¹⁴² (<i>directly and possessively from</i>) Us a great remuneration.	وَإِذَا لَا تَأْتِيَنَّهُمْ مِّنْ لَّدُنَّا أَجْرًا عَظِيمًا ﴿٥٢﴾
68. And surely <i>hadayna</i> (<i>We would have divinely-guided</i>) them <i>sserattan</i> (<i>single and specific path</i>) straight.	وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٥٣﴾
69. And whoever [<i>he</i>] obeys Allah and the Messenger then those (<i>are</i>) with whom ^r Allah <i>an'ama</i> ¹⁴³ (<i>graced bounteously and ennoblingly the most desirable and delighting boons</i>) ¹⁴⁴ on them of the prophets and the <i>sseddeqeena</i> ¹⁴⁵ (<i>indeed the steadfast affirmers and ever practicers of the truth</i>), and the martyrs and the <i>ssa'leheena</i> (<i>righteous-people</i>); and <i>hasona</i> (<i>what ultimately perfected and beautified</i>) (<i>are</i>) those companionate. ¹⁴⁶	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٥٤﴾
70. <i>Tha'leka</i> (<i>afar-that-it/ that</i>) ^x (<i>is</i>) the munificence from Allah and sufficed by Allah Omniscient.	ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٥٥﴾
71. O you who ^r they ^z believed let-take you ^z your ⁿ precaution so let-bolt you ^z (<i>in military</i>) detachments or let-bolt you ^z together.	يَتَأْتِيهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ وَفِرُوا جَمِيعًا ﴿٥٦﴾
72. And verily of you ^b certainly who ^p [<i>he</i>] surely assuredly ¹⁴⁷ loiters; then <i>en</i> (<i>if</i>) betided ^w you ^b a	وَأَنَّ مِنْكُمْ لَمَن لَّيْبِطُنَّ فَإِنَّ

¹³⁹ The word “حرج” = “أضيق الضيق,” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹⁴⁰ The word “تسليما” is *infinitive* noun for submit. Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun.

¹⁴¹ The word “يوعظون” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة” could mean: *exhortation* or *admonition*.

¹⁴² The word “لدن” is *closer* than “عند” as you can say: “المال ليس بقبضتك الآن” thus, “لدن” which is *closer spatially and more specific*. So, “directly and possessively from” (You) seems to indicate such *closeness*. See *اللسان*.

¹⁴³ The word “أنعم” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “أنعم.” So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*.

¹⁴⁴ See the *Lexicon* attached to this Translation for “*ne'amali*” (“*boon*”).

¹⁴⁵ The word “*sseddeqeen*” = “*صديقين*” means they who are *indeed steadfast affirmers and practicers of the truth*.

¹⁴⁶ The word “*رفيقا*” is either (*حال*) adverbial or (*تمييز*) specificative, in both instances meaning *each companion*.

¹⁴⁷ The “ل” in “*ليبطن*” and also “*ليقولن*” in the next *Ayah* # 73, are *juratory* “ل” = “*القسم*” amounting to = “*التأكيد*,” i.e. *affirmation*, expressed in both cases by “*assuredly*”.

<p>disaster^w said [he]: <i>qad</i> (already and affirmatively) <i>an'ama</i>¹⁴⁸ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁹ Allah on me <i>edh</i> (when) not [I] was with them <i>sha'beedan</i> (witnesser).</p>	<p>أَصَابَتْكُمْ مُصِيبَةٌ قَالَتْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٦٦﴾</p>
<p>73. And indeed <i>en</i> (if) betided you^z munificence^x from Allah surely assuredly¹⁵⁰ say they^z as if not was between you^b and [between] him affection: <i>yalayta</i> (O, for a longing that) I was with them so [I] win a great win.</p>	<p>وَلَيْنَ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٦٧﴾</p>
<p>74. So let-mutually fight in Allah's path who^r they^z sell¹⁵¹ the life^w (of) the world^w by the Hereafter^w and whoever [he] mutually fights in Allah's path then [he] (is to be) killed or [he] prevails so will <i>nua'tebe</i> (We accord/allot him) a great remuneration.</p>	<p>۞ فَلَيَقْتُلَنَّ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٦٨﴾</p>
<p>75. And what (is) for you^b not mutually fight you^z in Allah's path and¹⁵² the <i>musta'dh'afeena</i>¹⁵³ (deemed weaklings) of the men and the women and the children who^r say they^z: our Lord let-exit us [You^s] from this^w the village^w the <i>dha'leme</i>¹⁵⁴ (injustice-doer) (are) its^w folks; and let-make [You^s] for us from <i>ladon</i>¹⁵⁵ (directly and possessively from) You^g <i>awa'leyan</i> (guardian/all) and let-make [You^s] for us from <i>laddon</i> You^g <i>a na'sseeran</i> (multitudinous-succorer).</p>	<p>وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٦٩﴾</p>
<p>76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r unbelieved they^z mutually they^z fight in the <i>Ttagboot's</i> (devil/devil's rule/tyrant or his rule/an irreligious-man-made system)'s path; so let-mutually fight you^z the Satan's <i>aw'leyaa</i>¹⁵⁶ (guardians-/allies); verily the Satan's scheme [was] feeble.</p>	<p>الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٠﴾</p>
<p>77. Have not [you^s] seen to whom^r (had been) said for them: let-check you^z yourⁿ hands^w and <i>aqemo</i>¹⁵⁷ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and <i>aa'to</i> (let-you^z fulfill) the <i>Zakata</i>¹⁵⁸ (prescribed percentage of personal possessions)^w; then <i>lamma</i> (when/-whence) (had</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا</p>

¹⁴⁸ See footnote 143 above regarding "an'ama."

¹⁴⁹ See the *Lexicon* attached to this Translation for "ne'amal" ("boon").

¹⁵⁰ The "ل" in "لَيَقُولَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁵¹ That is they exchange the life of the world for the Hereafter, i.e. they get the Hereafter. Also, "يشرون" = they sell and "يشتررون" = purchase. Example: "و شروه بثمان بخرس و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins." ¹⁵¹ And they were in him of the *zabedeens*, (low-estimators, deemed him insignificant)." (S12: 20).

¹⁵² This "and" and the two following are copulative particles = "حروف عطف" according to many *Qur'an* commentators.

¹⁵³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁴ The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل" in "اهلها," which is singular or plural. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The *Qur'an*, but to its people. And here since the "اهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the overwhelming majority of them were so.

¹⁵⁵ The word "لادن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لادن" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See *اللسان*.

¹⁵⁶ The word "اولياء" could also mean, among them: protector, friend.

¹⁵⁷ The word "اقموا" is rooted in "اقام" = uphold/sustain/maintain.

¹⁵⁸ See the *Lexicon* attached to this Translation for what is exactly the *Zakah*, and what its implications are.

been) written on them the fighting suddenly a team of them *yakhsawna* (they^z reverently-fear) the mankind as Allah's *khashya'te* (reverent-fear) or a harder *khashya'tan* (= *khashya'te*); and said they:^z our Lord wherefore wrote You^g the fighting on us; *lanla* (why have not) delayed us You^g to a near *ajalen*¹⁵⁹ (term-limit); let-say [you^s]: the world's^w *mat'ao* (resource for transitory worldly delight) (is) little while the Hereafter^w (is) *kabayron* (superior/worthier) for whom^p *ettaqa* (he had reverently guarded not to displease Allah); and not *todh'lamoona*¹⁶⁰ (to be wronged you^z) a *fa'tila* (the entwined skin slough/ thin thread in the slit of a date-stone).

فَرِيقٌ مِّنْهُمْ تَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ
أَجَلٍ قَرِيبٍ قُلْ مَتَّبِعِ الدُّنْيَا قَلِيلٌ
وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ
فَتِيلًا ﴿٧٧﴾

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers *mushayyada'ten*¹⁶¹ (well loftily built and calcite-covered)^w; and *en* (if) betides them a *hasanaton*^w (meritorious-deed)^w they^z say: this^w (is) from *enda* (by munificence of/ by Rule of) Allah; and *en* betides them *sayyeaton*^w (demeritorious-deed)^w they^z say: this^w (is) from *endeka* (issuing from you^g); let-say [you^s]: all (are) from *ende* (= *enda*) Allah; then what (is) for these [the] people almost understand not a discourse.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ
عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ
هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ
حَدِيثًا ﴿٧٨﴾

79. What betided you^g of a *hasanaten*^w (meritorious-deed)^w so (it^w is) from Allah; and what betided you^g of a *sayyeaten*^w (demeritorious-deed)^w then (it^w is) from your^t self^w; and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'heedan* (Witnesser/ Testifier).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا
أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ
بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoever [he] obeys the Messenger so *qad* (already and affirmatively) [he] obeyed Allah; and whoever [he] diverted then not We sent you^g over them a *ha'feedhan*¹⁶² (multitudinous keeper-up).

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا ﴿٨٠﴾

81. And say they:^z obedience; then if *baraẓo*¹⁶³ (they^z noticeably-went forth) from *endeka* (your^t vicinity/ quarters), *bayyata*¹⁶⁴ (nocturnally harbored an assault)¹⁶⁵ a *ta'efa'ton*^w (band/group/faction/party)^w of them other than which^x says [you^s]/it^w (the group)¹⁶⁶; and Allah writes what *youbayyetona* (they^z nocturnally harboring of assault); so let-shun *a'n* (regarding) them [you^s] and let-trust [you^s] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ
فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

¹⁵⁹ The word “الأجل” means term-limit, see اللسان.

¹⁶⁰ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

¹⁶¹ The word “مُشِيدَةٌ” = “*mushayyadl*” is an adjective describing *well, loftily built and covered by calcite*. See اللسان.

¹⁶² The word “حَفِيفًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁶³ The word “بَرَزُوا” means they noticeably went forth, not just they went forth.

¹⁶⁴ The word “بَيَّتَ” = *harbored by night*, i.e. slept over it, implying *scheming* to alter it. See الطبري.

¹⁶⁵ Harbored means: entertained or nourished a specified thought or feeling.

¹⁶⁶ The hidden pronoun in “تَقُولُ” carries dual meaning: (1) what you said to them, or (2) what they said to you. That is they changed what you told them or they changed what they told you. See الدر المصون، د أحمد الحلبي.

82. Do then not they ^z ruminate The Qur'an; ^x and had [it ^x] been from <i>ende</i> (<i>springing off</i>) other than Allah surely they ^z (<i>would have</i>) found in it ^x difference-multitudinous.	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾
83. And if came (to) them a matter ^x of [the] security or [the] fear ¹⁶⁷ they ^z broadcasted by it ^x ; and had <i>raddo</i> ¹⁶⁸ (<i>forthwith-retuned</i> they ^z it ^x) to the messenger and to the command-possessors of them surely knew it ^x who ^r they ^z deduce it ^x of them; and <i>lanla</i> (<i>had it not been for</i>) Allah's munificence on you ^z and His mercy ^w surely you ^z (<i>would have</i>) <i>ettaba'</i> atom (<i>closely-followed you^c</i>) the Satan save a few.	وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعِلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾
84. So let-mutually fight[you ^s] in Allah's path; not (to be) charged[you ^s] except your ^t self; ^w and let-incite[you ^s] the believers <i>asa</i> (<i>craving a deed beyond one's means/ may</i>) Allah to check <i>ba'asa</i> (<i>warfare/might</i>) (of) whom ^r unbelieved they; ^z and Allah (is) harder <i>Ba'asan</i> (= <i>ba'asa</i>) and harder <i>tankeelan</i> (<i>punishing-determent</i>).	فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾
85. Whoever [he] intercedes a <i>hasanatan</i> ^w (<i>meritorious-deed</i>) ^w intercession ^w for him is a lot ¹⁶⁹ of it; ^w and whoever [he] intercedes a <i>sayyeatan</i> ^w (<i>demeritorious-deed</i>) ^w intercession ^w for him is a <i>keflon</i> ¹⁷⁰ (<i>sufficient portion/- similar</i>) of it; ^w and Allah [was] over everything <i>Muqetan</i> ¹⁷¹ (<i>Omnipotent/ Sustainer of time and place for all things</i>).	مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كَفَلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا ﴿٨٥﴾
86. And if (<i>had been</i>) greeted you ^z by a greeting ^w then let-greet you ^z by <i>ahsa'na</i> ¹⁷² (<i>excellenter</i>) than it ^w or <i>raddo</i> ¹⁷³ (<i>let-you^z forthwith-return it^w</i>); verily Allah [was] over every-thing <i>Haseeban</i> (<i>meticulous Reckoner</i>).	وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾
87. Allah; no an <i>elaha</i> (<i>a deity</i>) except Him; surely assuredly ¹⁷⁴ gathers you ^z [He] to The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x no suspicion (is) in it; ^x and who ^a (is) <i>assdaqo</i> (<i>more truthful</i>) than Allah a discourse.	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾
88. So what (is) for you ^b in the hypocrites <i>fe'a'tay'ne</i> ^w (<i>two: bands/ parties/ groups</i>); ^w and Allah relapsed/inverted them by what they ^z earned; do you ^z want to <i>tahdo</i> (<i>divinely-guide you^z</i>) whom ^p Allah misled; and whom ^p	فَمَا لَكُمْ فِي الْمُنَافِقِينَ فَعْتَيْنَ وَاللَّهُ أَرَكُمُهم بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ ضَالٌّ فَلَا مَدْرَ لَهُ فَا تَعْلَمُونَ ﴿٨٨﴾

¹⁶⁷ Some Arabic linguists said that: "القتل" = "الخوف". See اللسان and تاج العروس.

¹⁶⁸ The word "رَدُّوهُ" is rooted in "رَدَّ" meaning *forthwith-retuned*; example the greeting must be "*forthwith- retuned*," as in this *Ayah*: "And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

¹⁶⁹ The Arabic word "نَصِيبٌ" = "*naseeb*" has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, "نَصِيبٌ" is *different* from "كَفَلٌ" as noted in footnote 1021 next.

¹⁷⁰ The word "كَفَلٌ" = "*keflon*" has several meanings, among them; **sufficient**: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see الراغب و اللسان

¹⁷¹ The Arabic word "مُقِيمًا" = "*Muqetan*" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁷² The word أحسن = *absane* = *excellenter*.

¹⁷³ The word "رَدُّوهُ" is rooted in "رَدَّ", see footnote 1018 above regarding "رَدَّ".

¹⁷⁴ The "ل" in "لِيَجْمَعَ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed here by "assuredly"*.

Allah misleads so never you^g find for him a path.

فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

89. Longed¹⁷⁵ they^z if¹⁷⁶ you^z (were to) unbelieve just-as they^z unbelieved so you^z be coequal; so let-not *tatta-kbetho*¹⁷⁷ (you^z take and make) of them *aw'leyaa*¹⁷⁸ (guardians/allies) until they^z emigrate in Allah's path; then *en* (if) they^z diverted then let-take them you^z and let-kill them you^z whence you^z found them; and let-not *tattakbetho*¹⁷⁹ (you^z take and make) of them *waleyyan*¹⁸⁰ (guardian/ally) and neither *nasseeran* (iterative succorer).

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا نَصِيرًا ﴿٨٩﴾

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*^{x181} (ratified-covenant)^x or they^z came (to) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (would have) empowered them over you^b; then surely they^z (would have) mutually fought you;^b so *en* (if) they^z withdrew-/isolated (from) you^b so not fought¹⁸² you^b they^z and they^z cast to you^b the *salama* (submission/reconciliation-/peace) then not made Allah for you^b on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتٌ صُدُّوهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَلَمَّ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸³ (had been) *ruddo* (forthwith-returned they^z) to the *fetna'te*^w (warring/tumult/unbelief)^w they^z (had been) relapsed/inverted in it;^w so *en* (if) not they^z withdrew/isolated (from) you^b and they^z cast/offered you^z not the *salama* (submission-reconciliation/peace) and they^z checked not their hands^{w184} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁵ them; and *ulaekum*¹⁸⁶ (collective-those there/those), We made for you^b over the man authority manifest.

سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَىٰ الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَرِضْ لَكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

¹⁷⁵ The word “وَدُّوا,” translated as “longed they” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

¹⁷⁶ See the *Lexicon* attached to this Translation regarding “لَوْ.”

¹⁷⁷ The word “تَتَّخِذُوا” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “تَتَّخِذُوا” is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁷⁸ The word “أَوْلِيَاءَ” could also mean in certain constructs: friends, protectors, allies.

¹⁷⁹ Ibid.

¹⁸⁰ The word “وَلِيًّا” could mean: friend, protector, or guardian/ally.

¹⁸¹ The word “مِيثَاقٌ”=“assured covenant” and “عَهْدٌ”=covenant. See the *Lexicon* attached to this Translation.

¹⁸² See the *Lexicon* attached to this Translation regarding the effect of the particle “لَمْ” which *changes* the *present tense* to a *past tense*.

¹⁸³ The particle “مَا” has many meanings, among them “time,” *كل ما أمطرت برد الجو*.

¹⁸⁴ The particle “لَمْ” applies to: *isolated*, *offered*, and *checked* respectively. See *إعراب القرآن، لمحمود صافي*.

¹⁸⁵ The word “ثَقِفْتُمُوهُمْ” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “بَصَرُهُ لِحَدَّةٍ فِي النَّظَرِ,” “يُظْفَرُ بِهِ,” “صَادَفَ,” respectively. See *اللسان والبصائر* and *اللسان*. I chose “grabbed” as it obviously includes “met” and “sighted” as you cannot grab without “sighting” and “meeting.”

¹⁸⁶ The word “ulaekum”=“أُولَئِكَ” is a *noun of indication* for the plural masculine or feminine meaning *all those there*.

92. And not[was]for a believer to kill a believer except mistakenly;¹⁸⁷ and whoever kills [he] a believer mistakenly then freeing a neck^{w188} *mu'a'mena'ten*^w (he who attained age of doing the prescribed: Prayer and fasting)^w and a *de'yaton*^w (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en(if)* [was] [he] of a people foe¹⁸⁹ for you^b while he is a believer then freeing a neck^w *mu'a'mena'ten*;¹⁹⁰ and so *en[was]* [he] of a people between you^b and [between] them a *meethaqon*^{x191} (ratified-covenant)^x then *de'yabton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'a'mena'ten*; then whoever [he] found not (then where withal) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient Hakeeman¹⁹² (infinite bekma)¹⁹³ Possessor).

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٌّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾

93. And whoever [he] kills a believer intentionally then his requital (*is*) Hell^w immortal [he] (*is*) in it;^w and ired on him Allah and [He] cursed him and [He] prepared for him a monstrous torment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

94. O you, who^r they^z believed if struck/pergrinated you^c in Allah's path then let-verify you^z and let-not say you^z for whom^p [he] cast/offered [to] you^b the peace: not you^g (*are*) a believer *tabtaghona*¹⁹⁴ (earnestly-quest you^z) the life^w (of) the world's^w transients; hence¹⁹⁵ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it/that)^x you^c were of before; then *manna*¹⁹⁶ ([He] graced His boon^w) Allah on you;^b so let-verify you;^z verily Allah [was] by what you^z work (*is*) Proficient.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoon* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank;^w and each Allah promised

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ

¹⁸⁷ That is to say: circumstantially or accidentally.

¹⁸⁸ The expression "freeing a neck" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word "neck" is a feminine gender, hence "neck" and so its referent "mu'amenah" is not a "she-believer" per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars.

¹⁸⁹ The word "عدو" in Arabic is used for: (1) singular and (2) plural and (3) "multitudinous foe," see الهادي واللسان.

¹⁹⁰ Regarding the word "mu'amenah" see to the explanation of footnote 1037 above.

¹⁹¹ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation.

¹⁹² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم."

¹⁹³ See the Lexicon attached to this Translation for "bekma."

¹⁹⁴ The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

¹⁹⁵ The "ف" in "فعنده" is "تعليلية" i.e. indicative of "cause or reason." See أعراب القرآن، لمحمود صافي.

¹⁹⁶ The word "من" in "يمن" means "نعمة يمنها." That a "boon He graces it."

the Paradise; ^w and Allah preferred the <i>Mojahedeena</i> over the sitters a great remuneration.	الْحَسَنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾
96. Ranks ^w from Him and a forgiveness ^w and a mercy; ^w and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Rabeeman</i> (iterative mercy Giver).	دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾
97. Verily whom ^r <i>tawaffahum</i> ¹⁹⁷ (receive them while dying) the angels ¹⁹⁸ (while they are) <i>dha'leme</i> ¹⁹⁹ (he-they injustice-doers) (to) their selves ^w said they ^z : in what were you ^z ; said they ^z : we were <i>mustadb'afeena</i> ²⁰⁰ (deemed weaklings) in the land; ^w said they ^z (the angels): has (it ^w) not been Allah's Earth ^w vast so you ^z emigrate in it; ^w so those, their abode/lodging (is) Hell ^w and fouled-she ^y a destiny.	إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيهِمْ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ نَكُنْ أَرْضًا مَّا أَهْلُهَا وَاسِعَةً فَيُتَاجَرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾
98. Except the <i>mustadb'afeena</i> ²⁰¹ (deemed weaklings) of the men and [the] women and the children, (that) they ^z cannot (do) a scheme and nor <i>yahtadoona</i> (he-they that are divinely-guided to) a path.	إِلَّا الْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
99. So those <i>asa</i> ²⁰² (craving a deed beyond one's means/ may) Allah that [He] pardons <i>a'n</i> ²⁰³ (regarding) them; and Allah [was] <i>Affonwan</i> (iterative Pardoner) <i>Ghafooran</i> (iterative Forgiver).	فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ ۖ وَكَانَ اللَّهُ عَفُوهَا غَفُورًا ﴿٩٩﴾
100. And whoever [he] emigrates in Allah's path [he] finds in the land ^w /Earth ^w <i>moraghaman</i> ²⁰⁴ (route/-escape) many and an expanse ^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then <i>qad</i> (already and affirmatively) fell his remuneration on Allah; and Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Rabeeman</i> (iterative mercy Giver).	وَمَنْ يَّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسِعَةً ۖ وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾
101. And if struck/peregrinated you ^c in the Earth ^w then not on you ^b a <i>jonahon</i> ²⁰⁵ (sin) that you ^z shorten [of] the Prayer ^w <i>en</i> (if) you ^c feared/knew ²⁰⁶ that (might) <i>yaftenakum</i> (engages you ^f in sinful/immoral/unpraised	وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنَّ خَفَمَكُمْ أَن يَفْتَنَكُمْ الَّذِينَ الَّذِينَ كَفَرُوا إِنَّ

¹⁹⁷ This is yet another of the Arabic *tongue* expression: “تتوفاهم الملائكة” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead.

¹⁹⁸ Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁹ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

²⁰⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰¹ Ibid.

²⁰² The word “asa” has many *implicative* meanings, see the *Lexicon* attached to this Translation..

²⁰³ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

²⁰⁴ The word *moraghaman* = “مراغما” means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a “route” or an “escape,” or a “way” and also will find some “expanse” once away from his/her current situation where he/she cannot practice his/her religion freely.

²⁰⁵ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

²⁰⁶ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

deed/say you^b who^r unbelieved they^z; verily the unbelievers they^z[were]for you^ba foe²⁰⁷ manifest.

الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا



102. And if²⁰⁸ you^g[was]/were in them then *aqamta*²⁰⁹ (*upped-to-fulfill you^h*) for them the Prayer^w then let *taqum* (*up-to-fulfill*) *ata'efa'ton^w* (*band/-group/-party*)^w of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efa'ton^w* not prayed they^z then let-pray they^z with you^g and let-take they^z their precaution and their weapons; longed²¹⁰ who^r unbelieved they^z if²¹¹ you^z neglect a'n (*regarding*) yourⁿ weapons and *amate'atey*²¹² (*baggages/-furnishings/ chattel/- things of utility for*) you^b so they^z tilt on you^b one^w tilt;^w and no *jonaba(sin)(is)* on you^b en(*if*) [was]by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the unbelievers a humiliative torment.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِّن مِّطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا



103. Then if finished you^z the Prayer^w then let-remember you^z Allah (*manneristically*)²¹³ standing, sitting and over yourⁿ sides; and if tranquilized²¹⁴ you^z then *aqemo*²¹⁵ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer,^w verily the Prayer^w was-she^y on the believers a writ appointed.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا



104. And let not *taheyno*²¹⁶ (*you^z weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; en(*if*) be^x you^z pain so surely they^z pain just-as you^z pain; and *tarjona* (*you^z fear/-*

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ

²⁰⁷ The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

²⁰⁸ The particle “إذا” is a future adverbial conditional article hence it is “if” not “when.” also, [was] versus were.

²⁰⁹ The superscript ^h for the ت in “أقمت” = “upheld/ stood up”.

²¹⁰ The word “ود” translated as “longed” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

²¹¹ See the Lexicon attached to this Translation regarding “لو.”

²¹² The word “أمتعة” = “amate'a” means: *baggages, furnishings, chattel, things for utility*. See the Lexicon attached to this Translation for elaboration.

²¹³ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

²¹⁴ The Arabic word “اطمأننتم,” i.e. tranquilized of becoming freed from doubt, i.e. became certain with regards to the faith, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “أمنتم” felt “secured” with respect to potential physical danger.

²¹⁵ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

²¹⁶ The word “تهنوا” is rooted in “وهن، أو وهن أي ضعف، أو صار به وهناً”

و الوهن هو الضعف وعدم القدرة على بذل الجهد. و الوهن أيضاً، كما حذده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله. و وهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word “تهنوا” linguistically has several meanings, relevant to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express the word “تهنوا” in one word per se. Hence, “تهنوا” is best rendered, in my opinion as indicated above.

hope) from Allah what not <i>yarjona</i> (they ^z hope/fear); and Allah [was] Omniscient <i>Hakeeman</i> ²¹⁷ (infinite <i>hekma</i> ²¹⁸ Possessor).	مَا لَا يَرْجُونَ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٥﴾
105. Verily We descended to you ^s The Book by the right to rule [you ^s] among the mankind by what Allah (<i>had</i>) shown you; ^s and let-not be [you ^s] for the betrayers <i>kha'sseeman</i> (iterative pleader).	إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَكَ اللَّهُ ۖ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٦﴾
106. And <i>estaghfer</i> ²¹⁹ (let-seeke forgiveness [you ^s]) (from) Allah; verily Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Raheeman</i> (iterative mercy Giver).	وَأَسْتَغْفِرُ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٧﴾
107. And let-not dispute [you ^s] <i>a'n</i> ²²⁰ (regarding) whom ^r <i>yakhtanona</i> ²²¹ (they ^z commit perfidy) (to) their selves; verily Allah loves not whom ^p [he] [was] <i>khanwanan</i> (recurrent cheater) <i>atheeman</i> (iteratively sinner).	وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٨﴾
108. <i>Yastakhfona</i> ²²² (affirmably conceal they ^z) from the mankind and not <i>yastakhfona</i> from Allah while He (<i>is</i>) with them <i>edb</i> (while) ²²³ <i>youbayyetona</i> ²²⁴ (nocturnally harbor) ²²⁵ assault they ^z) what not [He] delights of the say; and Allah [was] by what they ^z work encompassing/Surrounder.	يَسْتَخْفُونَ مِنَ اللَّهِ وَهُمْ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٩﴾
109. Ha you ^f these disputed you ^c <i>a'n</i> (regarding) them in the life ^w (of) the world ^w so who ^a (<i>shall</i>) dispute Allah <i>a'n</i> them The <i>Qeyamatey's</i> ^w (Judgment's) Day; or who ^a (<i>shall</i>) be over them a custodian.	هَتَأْتُهُمْ هَتُؤُلَاءِ جِدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١١٠﴾
110. And whoever [he] works an ill or [he] wrongs ²²⁶ (to) himself afterwards <i>yastaghfer</i> ²²⁷ ([he] seeks forgiveness) (from) Allah [he] finds Allah <i>Ghafooran</i> (iterative Forgiver) <i>Raheeman</i> (iterative mercy Giver).	وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١١﴾
111. And whoever [he] earns a sin ^x so verily only [he] earns it ^x on himself; ^w and Allah [was] Omniscient <i>Hakeeman</i> ²²⁸ (infinite <i>hekma</i> ²²⁹ Possessor).	وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾

²¹⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²¹⁸ See the *Lexicon* attached to this *Translation* for “hekma.”

²¹⁹ The word *istaghfer* = “استغفر” = “اطلب الغفران” = “let-seeke forgiveness [you^s].” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: “[let-seeke forgiveness [you^s]].”

²²⁰ See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter “عن.”

²²¹ The phrase “they^z commit selves^w perfidy” for the Arabic word “يختانون” is meant to show that “يختانون” is different than “يخونون” as “يخونون” is simple “cheating,” but “يختانون” is much stronger, as it means cheating on something one is entrusted to guard.

²²² The Arabic word “يستخفون” is translated as “they affirmably conceal.” What is to be noted here is “يستخفون” is equivalent to “يخفون” but “يخفون” is although linguistically acceptable is not a lofty or an elegant term as “يستخفون” refer to تاج العروس. Also, see the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

²²³ The particle “إذ” has several meanings, among them: when, while. See مغني اللبيب، ابن هشام.

²²⁴ The word “بيت” = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبري.

²²⁵ Harbored means: entertained or nourished a specified thought or feeling.

²²⁶ The say: “يظلم نفسه” = “he does injustice to himself” = he wrongs to himself. The best I could find to say is: he wrongs to himself, but “to” is not part of the main text. So I enclosed it in a parenthesis.

²²⁷ See footnote 1080 above regarding يستغفر.

²²⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

112. And whoever [he] earns an offense ^w /inequity ^{w230} or a sin ^x afterwards [he] throws it ^x by an innocent ^{x231} verily <i>qad</i> (already and affirmatively) [he] encumbered a calumny and a sin manifest.	وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا ﴿١١٢﴾
113. And <i>lawla</i> (had it not been for) Allah's munificence ^x on you ^b and His mercy ^w surely (would have) purposed ^w a <i>ta'efa'ton</i> ^w (band/group/faction/party) ^w of them to mislead you ^g ; and not they ^z mislead except their selves ^w and not harm they ^z * you ^g of a thing; and Allah descended on you ^g The Book and the <i>hekmeta</i> ^{w232} (wisdom) ^w and [He] taught you ^g what knew not you ^g and [was] Allah's munificence ^x on you ^g great.	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتِ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾
114. No <i>kbayra</i> (goodness/worthiness/worship) in much of their <i>najwa</i> (secret-talk) except who ^p [he] commanded by a charity ^w or a <i>ma'aroofen</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) or a reconciliation among the mankind; and whoever [he] does <i>tha'leka</i> (afar-that-it/that) ^x <i>ebtegba'a</i> (earnest-quest) (of) Allah's delight ^w then will <i>nua'teyhe</i> ([We] accord/allot him) a great remuneration.	* لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾
115. And whoever [he] mutually contends the messenger from after what manifested for him the <i>buda</i> (divine-guidance) and <i>yattabe'a</i> ([he] closely-follows) other than the believers' path [We] affiliate him what [he] affiliated and <i>nussley</i> ²³³ ([We] broil) him (on/by) Hell ^w and fouled-she ^y a destiny.	وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾
116. Verily Allah forgives not (to be) partnered (deities) by Him and [He] forgives what (is) lesser than <i>tha'leka</i> (afar-that-it/that) ^x for whom ^p [He] wills; and whoever [he] partners (deities) by Allah so <i>qad</i> (already and affirmatively) strayed [he] afar stray.	إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾
117. <i>En</i> (not) invoke they ^z of lesser than/without Him except females ²³⁴ ; and <i>en</i> they ^z invoke except a Satan <i>ma'reedan</i> (obdurate/rebellious).	إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾
118. Cursed him Allah and said [he]: surely assuredly ²³⁵ [I] (take ²³⁶ and make) from Your ^t <i>eba'de</i> (worshippers/-	لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ

²²⁹ See the *Lexicon* attached to this Translation for "*hekma*."

²³⁰ There is "خطأ" and "خطيئة" both are "offenses" committed intentionally and therefore are sins. But "خطأ" is masculine and singular and "خطيئة" is feminine and singular.

²³¹ That is "he who is free of what he is accused of or being associated to him."

* يَضُرُّونَكَ = each individually vis-à-vis يَضُرُّوكَ = all, i.e. collectively.

²³² See the *Lexicon* attached to this Translation for *hekma*.

²³³ The word "نُصْلِيهِ" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil* simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

²³⁴ Many of the pagan Arabs' idols were females.

²³⁵ The "ل" in "لَأَتَّخِذَنَّ" in *Ayah* 116, and also "لَأُضِلُّنَّهُمْ", "لَأُؤْمِنُنَّهُمْ", "لَأُؤْيِسُنَّ", "لَأُؤْمِنُنَّهُمْ" in the next *Ayah* 119, all are *juratory* "ل" = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

²³⁶ The word "أَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore "أَتَّخِذُ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

<p><i>submitters/slaves) a lot mafrodhan (ordainment made/-made obligatory).</i></p>	<p>نَصِيْبًا مَّفْرُوضًا ﴿١١٩﴾</p>
<p>119. And surely [I] assuredly (<i>shall</i>) mislead them; and surely [I] assuredly <i>umanneyobum</i>²³⁷ (<i>shall arouse their unattainable desires of them</i>) and surely [I] (<i>shall</i>) assuredly command them so surely (<i>shall</i>) assuredly slit they^z the ears of the <i>an'aa'me</i>^{w238} (<i>cattle/ sheep/ goats-/ and camels</i>)^w; and surely [I] (<i>shall</i>) assuredly command them so surely they^z (<i>shall</i>) assuredly change Allah's creation; and whoever <i>yattakhethee</i>²³⁹ (<i>he takes and makes</i>) the Satan <i>wa'leyan</i>²⁴⁰ (<i>guardian/ ally</i>) of without/lesser-than Allah so <i>qad</i> (<i>already and affirmatively</i>) lost [he] a manifest <i>kebusra'nan</i>²⁴¹ (<i>perdition/ waste/ misguidance</i>).</p>	<p>وَلَا ضَلٰلَتُهُمْ وَلَا مُنِيْنَتُهُمْ وَلَا مَرْنَتُهُمْ فَلَيَبْتَئِكُنَّ ءَاذَانَ الْاَنْعَامِ وَلَا مَرْنَتَهُمْ فَلَيَغَيِّرُنَّ خَلْقَ اللّٰهِ وَمَنْ يَتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرٰنًا مُّبِيْنًا ﴿١٢٠﴾</p>
<p>120. Promises them [he] and <i>youmanneyhum</i> (<i>he assuredly arouses the unattainable desires of them</i>); and not promises them the Satan except beguilement.</p>	<p>يَعِدُّهُمْ وَيُمْنِيْنُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿١٢١﴾</p>
<p>121. Those their abode/lodging (<i>is</i>) Hell^w and they^z find not <i>a'n</i>(<i>off/ regarding</i>) it^w a <i>ma'heessa</i> (<i>an escaping-place</i>).</p>	<p>اُولٰٓئِكَ مٰوَنُهُمْ جَهَنَّمُ وَلَا يَخْرُجُوْنَ عَنْهَا مَخِيْصًا ﴿١٢٢﴾</p>
<p>122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (<i>in</i>) paradise^w /gardens^w run^w from under it^w the rivers immortals they^z (<i>are</i>) in it^w forever; Allah's promise (<i>is</i>) (<i>absolute</i>)-right²⁴²; and who^a (<i>is</i>) <i>assdaqo</i> (<i>more faithful/ truer</i>) than Allah's <i>qeelan</i>²⁴³ (<i>responsive/ -assertive say</i>).</p>	<p>وَالَّذِيْنَ ءٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنَّتٍ تَجْرٰى مِنْ تَحْتِهَا اَلْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا اَبَدًا وَعَدَّ اللّٰهُ حَقًّا وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿١٢٣﴾</p>
<p>123. Neither by yourⁿ longings and nor the book's folks longings; whoever [he] works ill^x (<i>is</i>) requited [he] by it^x; and [he] finds not for him of lesser than Allah a <i>na'leyan</i> (<i>guardian/ ally</i>) and nor a <i>na'seeran</i> (<i>multitudinous-succorer</i>).</p>	<p>لَيْسَ بِاَمَانِيْكُمْ وَلَا اَمَانِيْ اَهْلِ الْكِتٰبِ مَنْ يَعْمَلْ سُوْءًا نَّجْزِ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَلَا نَصِيْرًا ﴿١٢٤﴾</p>
<p>124. And whoever [he] works the righteous-works^w of a male or a female while he (<i>is</i>) a believer so those they^z enter the Paradise^w and not <i>yodh'lamoona</i>²⁴⁴ (<i>to be wronged they^z</i>) a <i>na'qeera</i>²⁴⁵ (<i>tiny dot on the head cap of the date-stone</i>).</p>	<p>وَمَنْ يَعْمَلْ مِنَ الصّٰلِحٰتِ مِن ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ﴿١٢٥﴾</p>

²³⁷ The word "التمني" for a thing means *desiring that thing for which there is no hope of it happening*.

²³⁸ The word "the an'am" = "الانعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels.

²³⁹ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب, therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁴⁰ The word "ولي" could also mean: a friend, or a protector.

²⁴¹ The word "الخسران", linguistically in The Qur'an has various senses, such as "waste" or as in here it means *misguidance/perdition*. See the Lexicon attached to this Translation for details. Also see البصائر.

²⁴² The Arabic text says: "حقا", not "حق", i.e. the word "حقا" = absolute objective noun, used for *strengthening indicating that such a right*, and Allah knows best, *is an emphatic right*. See اعراب القرآن، لمحمود صافي.

²⁴³ The word "قيل" is the *pronounced say* and also it is the *assertive response* to a pronounced say. In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly truer* than any other.

²⁴⁴ The word "wrongs" has myriads of meanings, among them: *curtails or diminishes*, as in this Ayah.

²⁴⁵ The word "nageera" = "نقيرا" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule value*; example of *paucity* for contemptible sum.

125. And who^a (*is*) *ahsa'no*²⁴⁶ (*perfecter and beautifuler*) religiously than whom^p [*he*] consigned his face²⁴⁷ for Allah while he (*is*) a benefactor and *ettaba'a* ([*he*] closely-followed) *Ebraheema's* (*Abraham*)'s sect^w/faith,^w *haneefan*²⁴⁸ (*soundly inclined he*); and *ittakhatha*²⁴⁹ (*took and made*) Allah *Ebraheem kbaleylan*²⁵⁰ (*ultimate-faithful friend*).

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ
لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا



126. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth;^w and Allah [*was*] by everything encompassing/Surrounder.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا



127. And *yestaftonaka* (*they*^z seek situationally apt and wise opinion of you^s) in the women; let-say [*you*^s]: Allah *yousteykum* ([*He*] issues situationally apt and wise opinion to you^b) in them^y and what (*is being*) recited on you^b in The Book in the women-orphans whom^v not *toa'tonabunna* (*you*^z accord/give them^y) what (*was*) written (*decreed*) for them^y and you^z wish to marry them^y and the *mustadh'afeena*²⁵¹ (*deemed weaklings*) of the children and that *taqumo* (*up-to-fulfill you*^z) for the orphans by the *qeste*²⁵² (*removal of injustice and rendering absolute-justice*) and what you^z do of a *khayren*^x (*lawful: goodness-/worthiness/provision/worship*) so verily Allah [*was*] by it^x Omniscient.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ
يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ
فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا
تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن
تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعَفِينَ مِنَ
الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَمَىٰ
بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا



128. And *en* (*if*) a woman [*feared/knew*]-she^{y253} of her *ba'a'le* (*husband/lord/owner*) a *noshozan* (*disdainfully upraise in recalcitrance*) or a shunning then no *jonaba*²⁵⁴ (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation^{x255} and the reconciliation^x (*is*) *khayron* (*superior/worthier*); and *uhdherat* (*had been presented she^y predeterminedly vis-à-vis time and place*) the selves^w (*of*) the *shubha*²⁵⁶ (*stingers*,

وَإِن أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن
يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ
ۚ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۚ وَإِن

²⁴⁶ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁴⁷ The Qur'anic diction "consigned his face" is an Arabic tongue expression meaning *determinedly moved towards* (in this case) *Allah* and *he* *submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity."

²⁴⁸ The word "حنيفًا" = "ميلًا" is an *adverbial* construct, hence "leanly." See إعراب القرآن، لمحمود صافي. The "leaning" is to the sound religion or faith of Ibraheem's (*Abraham's*); as he *leaned away* from his people's faith which was based on multiple idols' worships.

²⁴⁹ The word "اتَّخَذَ" from "الِاتِّخَاذِ", see footnote 1087 above.

²⁵⁰ The word "خَلَّة" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = *defect*. English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَّة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of "خَلَّة" as stated in The Qur'an. That is why I chose to express "خَلَّة" as "ultimate-faithful-friendship."

²⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁵² See the *Lexicon* attached to this Translation for the distinction between "القسط" = "العدل" and the justice = "العدل."

²⁵³ Linguistically the word "خاف" carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

²⁵⁴ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

²⁵⁵ The word "صلحا" is مفعول مطلق. Thus, it must be qualified to so indicate that, so arrant is affixed.

²⁵⁶ The word "shubha" = "الشح" versus "البخل" the two words are too different. "الشح" means *deficiency in obliging* towards what is expected or presumed duty or responsibility, where as "البخل" is *greed in giving wealth*. So, "ashshubha" is (*stinting towards doing what is dutiful*). In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their "shubha entities" manifested. However, the best path is as shown by the rest of this great *Ayah*,

<p><i>stinters towards doing what is dutiful</i>); and if <i>tobseno</i> (you^z render: meritorious deeds/says) and <i>tattaqo</i> (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.</p>	<p>تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾</p>
<p>129. And never can you^z to <i>ta'adelo</i> (you^z equalize/ be-just) among the women albeit hankered you^c; so let-not incline you^z all the inclination;²⁵⁷ so you^z leave her as the overhang^w/suspense; ^{w258} and <i>en</i> (if) you^z reconcile and <i>tattaqo</i> (you^z reverentially guard not to displease Allah) then verily Allah [was] <i>Ghafooran</i> (iterative-Forgiver) <i>Rabeeman</i> (iterative mercy Giver).</p>	<p>وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فِتْزَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٠﴾</p>
<p>130 And <i>en</i>(if) both separate enriches/suffices²⁵⁹ Allah each of His plenitude and [was] Allah <i>Wa'sean</i>²⁶⁰ (Furnisher of provision and mercy), <i>Hakeeman</i>²⁶¹ (infinite <i>bekmah</i>²⁶² Possessor).</p>	<p>وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣١﴾</p>
<p>131. And for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w and <i>laqad</i> (verily, already and affirmatively) enjoined We whom^r <i>oto</i> (the^z had been accorded/ given) the book of before you^b and <i>eyyakum</i>²⁶³ (indeed including you^b) that <i>ettaqo</i> (let reverentially guard you^z not to displease) Allah; and <i>en</i> (if) you^z unbelieve so verily for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w; ^w and [was] Allah Rich <i>Ha'meedan</i>²⁶⁴ (multitudinous praised, iterative praiser).</p>	<p>وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتٰبَ مِّن قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣٢﴾</p>
<p>132. And for Allah what (<i>are</i>) in the Heavens^w and what (<i>are</i>) in the Earth^w and sufficed by Allah Custodian.</p>	<p>وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٣٣﴾</p>
<p>133. <i>En</i>(if) [<i>He</i>] wills [<i>He</i>] annuls/undoes you^b O, you the mankind; and <i>ya'atey</i> ([<i>He</i>] comes forth) by others; and [was] Allah over <i>tha'leka</i> (afar-that-it/that)^x Omnipotent.²⁶⁵</p>	<p>إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٤﴾</p>
<p>134. Whoever [<i>he</i>] [was] [wanting] the world's^w reward^x so <i>enda</i> (by munificence of/ y Rule of) Allah (<i>is</i>) the world's^w</p>	<p>مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ</p>

exemplified by the *kindness* and *ettaqwa* (love and fear of Allah). In other words, if *each* will try to overcome their individual "covetous enmity" and try to be *kind* to the other and have *taqwa*, of Allah, of course Allah is "All Proficient" of that, and He will reward each plentifully, as *reconciliation is good*, as so clearly stated in this great and instructive *Ayah*.

²⁵⁷ The Qur'anic diction "not all the inclination" is an Arabic tongue say, meaning: beyond bounds.

²⁵⁸ The Qur'anic diction "overhang^w / suspense" is an Arabic tongue saying meaning: in an undecided status.

²⁵⁹ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁶⁰ The word "*wa'sean*" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything.

²⁶¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁶² See the *Lexicon* attached to this Translation for "*bekmah*."

²⁶³ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب"، an article of intensity for an objective pronoun.

²⁶⁴ The word "حميد" linguistically means: "He is much praised" or "He praises muchly," thus He is automatically a praiser = "حامد."

²⁶⁵ See the *Lexicon* attached to this Translation for the distinctive difference for: "this," "that," and "far-that."

reward and the Hereafter's; ^w and [was] Allah Sameean (Acute-Hearer/Enabler of others to hear/-favorable Answerer to prayer) Basseeron (keenly: Seer/Omniscient).	ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿٣٥﴾
135. O you, who ^r they ^z believed let-be you ^z qanwameena ²⁶⁶ (iterative guardians/protectors you ^z) by the qesste ²⁶⁷ (removal of injustice and rendering absolute-justice) witnesses-/testifiers for Allah and albeit over your ⁿ selves ^w or both the begetters (parents) or the nearest-kin; en (if) be[be] a rich or an poor ²⁶⁸ then Allah (is) worthier by them both; ²⁶⁹ so let-not tatta'be'o (closely-follow you ^z) the hawa (tendentious liking) that you ^z swerve and en you ^z twist ²⁷⁰ or you ^z shun so verily Allah [was] by what you ^z work Proficient.	يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰٓ أَنْفُسِكُمْ ؕ أَوِ ٱلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوَّلَىٰ بِهِمَا فَلَا تَتَّبِعُوا هَوًىٰٓ أَنْ تَعْدِلُوا ۖ وَإِن تَلَوَّا أَوْ تَعَرَّضُوا فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٣٦﴾
136. O you, who ^r they ^z believed let-believe ²⁷¹ you ^z by Allah and His messenger and The Book ^x which ^x nazala (repetitively descended) [He] on His messenger; and the book ^x which ^x [He] descended of before; and whoever [be] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so qad (already and affirmatively) [be] strayed afar stray.	يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِٱللَّهِ وَرَسُولِهِ ۖ وَٱلْكِتَآبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ ۖ وَٱلْكِتَآبِ ٱلَّذِى أُنزِلَ مِن قَبْلُ ۖ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَآئِكَتِهِ ۖ وَكُتُبِهِ ۖ وَرُسُلِهِ ۖ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿٣٧﴾
137. Verily who ^r believed they ^z afterwards unbelieved they ^z afterwards they ^z believed afterwards they ^z unbelieved afterwards izdado ²⁷² (they ^z further augmented) an unbelief not was Allah to forgive for them and nor yahdey ([to] divinely-guide) them a path.	إِنَّ ٱلَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّمْ يَكُن ٱللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿٣٨﴾
138. Bashsher ²⁷³ (let-tellyou ^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.	بَشِّرِ ٱلْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣٩﴾
139. Who ^r yattakbetho ²⁷⁴ (they ^z take and presume) the unbelievers awa'leyaa ²⁷⁵ (guardians/allies) of without-	ٱلَّذِينَ يَتَّخِذُونَ ٱلْكُفْرِينَ أَوْلِيَآءَ مِن

²⁶⁶ The word "قَوَّامِينَ" is plural for "قَوَّامٌ" meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa.

²⁶⁷ See the *Lexicon* attached to this *Translation* for the distinction between: "القسط" and "العدل".

²⁶⁸ The word "فقير" versus the "مسكين" see the *Lexicon* attached to this *Translation* for the distinction.

²⁶⁹ In other words the "شهادة" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for* rich or poor, Allah *a fortiori* will take care of *both* if and when the "شهادة" is rendered *truthfully*. That is *truth serves every one's best interest*.

²⁷⁰ That is you *twist your tongue* in an effort to *mislead* your testimony, "شهادة" in *favor* or *against*.

²⁷¹ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgement*. In other words, this would apply to the people of the book as well as the Muslims.

²⁷² The word "ازداد" implies greater *intensity*, and اللّٰتاج says it is "ابغ". So *further* is prefixed for this purpose.

²⁷³ The word *bashsher* = "بشّر" has no English equivalent *per say*. So, we resort to *transliteration* and *parentetical explanation*. It is a *command verb* where a *speaker* is *commanding another* to tell *pleasant tidings*, albeit surely *not* all of the times *pleasing* to some recipients. As some times "grievous" tiding could be the case. Clearly *demeritorious* people do not deserve any *pleasant tidings*, except by way of *sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them.

²⁷⁴ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in *لسان العرب* therefore, "اتخذ" is *always* taking and *presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

/lesser than the believers do *yabtaghona*²⁷⁶ (they earnestly-quest) *enda* (by rule of/ or characteristic of) them the prestige;²⁷⁷ so truly the prestige (*is*) for Allah together.

140. And *qad* (already and affirmatively) *naẓẓala* (repetitively descended) [He] on you^b in 'The Book that if you^c heard Allah's *Aya'te*^w (statements) (being) unbelieved by it^w and *youstah'a'a* (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade²⁷⁸ in a discourse^x other than it^x; verily you^b (are) then like them; verily Allah (*is*) the hypocrites' Gatherer and the unbelievers' (too) in Hell^w together.

141. Who^r await they^z by you^b so *en* (if) [was] for you^b an opening^{x279} (overwhelming victory) from Allah said they^z: have we not been with you^z; and *en* [was] for the unbelievers a lot²⁸⁰ they^z said: had not we overwhelmed²⁸¹ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamatey's*^w (Judgment's) Day and never Allah makes for the unbelievers over the believers a path.

142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling²⁸²/beguiler (of) them, and if they^z upped²⁸³ to the Prayer^w they^z upped indolently, pretending (*to*) the mankind and they^z remember Allah not save a little/a few.²⁸⁴

143. (Being made) vacillators²⁸⁵ (they are) between *tha'leka* (afar-that-it/that)^x not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path.

دُونَ الْمُؤْمِنِينَ أَيْبَتُهُمْ عِنْدَهُمُ
الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٤٠﴾

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا
فِي حَدِيثٍ غَيْرِهِمْ إِنَّكُمْ إِذَا مِثْلَهُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ
فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾

الَّذِينَ يَتَرَضَّوْنَ بِكُمْ فَإِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ
وَأِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ
نَسْتَحْذِثْكُمْ عَلَيْهِمْ وَنَمْنَعَكُمْ مِنَ
الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى
الْمُؤْمِنِينَ سَبِيلًا ﴿١٤٢﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ
خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ
قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾

مُذَبِّذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَتُولَاءٍ
وَلَا إِلَى هَتُولَاءٍ وَمَنْ يَضِلَّ اللَّهُ فَلَنْ
تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾

²⁷⁵ The word "أولياء" could also mean, among them: *protector, friend*.

²⁷⁶ The word "يبغون" is based on the word "إبتغى" = "طلب حثيثاً" meaning: *earnestly quested*.

²⁷⁷ The word "العزة" = "prestige" = *lordliness* in the sense of: *possessing power and authority over others*.

²⁷⁸ The Arabic tongue expression: "خاض في الحديث" = "waded in the topic," means *plunged* into discussing the topic *without knowledge* or *plunged in it recklessly*. So, those who rejected and derided Allah's *Ayat* were *wading* in the topic.

²⁷⁹ The word "فتح" means "overwhelming victory, victory, besting and rule" see *الراغب*.

²⁸⁰ Here a lot ("chance- success") means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: "الحرب سجال," i.e. the war is *alternating, successes and failures*. In the case of the unbelievers' "victory" The Qur'an refers to it as "تصيب" or *chance-success*. Therefore the spoils of success should be *shared*.

²⁸¹ The word "استحذو" means *gained complete prevalence or overwhelmed*. So, the hypocrites are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸² "He (*is*): beguiling them /beguiler" = He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge* and they do not have. In this respect see very relevant and informative footnote 75 for (S2:9).

²⁸³ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "وقف" = "وقف".

²⁸⁴ That is only a few of them or their remembrance is so small and little not worthy of much.

²⁸⁵ The word "muthabthabeen" is *objective, masculine, plural noun* with no English equivalent *per se*. It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*.

144. O you who ^r they ^z believed let-not <i>tattakbetho</i> ²⁸⁶ (<i>take and make you^z</i>) the unbelievers <i>aw'leyaa</i> ²⁸⁷ (<i>guardians-/allies</i>) of without/lesser than the believers; do you ^z want to make for Allah on you ^b an authority manifest.	يَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾
145. Verily the hypocrites (<i>are</i>) in <i>eddarke</i> (<i>descending bottom</i>) the lowest level of The Fire ^w and never [<i>you^s</i>] find for them <i>nasseeran</i> (<i>iterative succorer</i>).	إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
146. Except whom ^r they ^z repented and they ^z mended and <i>ea'tassamo</i> (<i>they^z safeguarded/adhered</i>) by Allah and <i>akblasso</i> ²⁸⁸ (<i>they: were true/genuine/sincere</i>) (<i>towards</i>) their religion for Allah so those (<i>are</i>) with the believers and will <i>youa'tey</i> (<i>accord/alloy</i>) Allah the believers a great remuneration.	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾
147. What Allah does by your ⁿ torment <i>en (if)</i> you ^c thanked and you ^c believed and Allah [<i>was</i>] thanker Omniscient.	مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾
148. Not loves Allah the loudening/openness ²⁸⁹ by the ill of the say except whomever [<i>he</i>] (<i>had been</i>) wronged; and Allah [<i>was</i>] <i>Sameean</i> (<i>Acute-Hearer/ Enabler of others to hear/favorable Answerer to prayer</i>), Omniscient.	لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
149. <i>En (if)</i> you ^z disclose/flash a <i>khayran</i> ^x (<i>desirables/-worship/ goodness</i>) ^x or you ^z conceal it ^x or you ^z pardon a'n (<i>regarding</i>) an ill then verily Allah [<i>was</i>] <i>Afonwan</i> (<i>multitudinous Pardoner</i>) Omnipotent.	إِنْ تَبَدُّوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوًا قَدِيرًا ﴿١٤٩﴾
150. Verily who ^r they ^z unbelieve by Allah and His messengers and they ^z want to differentiate between Allah and His messengers and they ^z say we believe by some and we unbelieve by some and they ^z want to <i>yattakbetho</i> ²⁹⁰ (<i>they^z take and make</i>) between <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x a path.	إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾
151. Those, they (<i>are</i>) the unbelievers (<i>absolute</i>)-right; ²⁹¹ and We prepared for the unbelievers a torment humiliative.	أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾
152. And who ^r they ^z believed by Allah and His	وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ

²⁸⁶ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

²⁸⁷ The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*.

²⁸⁸ The word “أَخْلَصُوا” has *no* English corresponding word *per se*, as it means: they were *sincere, true* or *genuine*. Clearly all these *adjectives* do *not* have *verbs*. And “أَخْلَصُوا” requires a verb to denote the idea of these *adjectives*.

²⁸⁹ The word “الْجَهْرَ” stands (1) for “openness”= *public* or *unconcealed state*, or (2) “loudness” (self-explanatory). I pondered for some time as to *which* of these two word to be used? After considerable evaluation, finally I opted for “open” as more *apt* and its meaning, *includes* or *implies* loudness as well.

²⁹⁰ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

²⁹¹ The Arabic text says: “حَقًّا,” not “حَقٌّ,” i.e. the word “حَقًّا,”= *absolute objective noun*, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي.

messengers and not differentiated they^z between an *abadaen*²⁹² (a lone/any-one) of them those will *youa'teyhum* (accord/give them [He]) their remunerations and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أَوْلَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٣﴾

153. Ask you^g the book's folks to *tonazzel* ([you^s] repetitively descend) on them a book from the Heaven; ^w so *qad* (already and affirmatively) asked they^z *Mosa* (Moses) bigger than *tha'leka* (that-afar-it/that); so said they: ^z let-[you^s] show us Allah openly/overtly; so took^w them the thunderbolt ^{w293} by their injustice; afterwards *ittakhatho*²⁹⁴ (they ^z took and presumed) the calf (a deity) from after what came^w (to) them the evidences^w; then We pardoned a'n (regarding) *tha'leka*; and We gave *Mosa* (Moses) an authority manifest.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّيْحَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ ۖ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٤﴾

154. And raised We above them the *Ttoora* (mount in Sinai) by their *meetha'qe*^x (ratified-covenant)^{x295} and said We for them: let-enter you^z the door (in a manner) kowtowing²⁹⁶ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (ratified-covenant)^x *gha'leedhan* (tough-/solemnly-binding).

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ﴿١٥٥﴾

155. So by indeed²⁹⁷ their breaking (of) their *meethaq*^x (ratified-covenant) and their unbelief by Allah's *Aya'te*^w (messages/miracles/signs/proofs) and their killing (of) the prophets by other than right and their say our hearts ^x (are) *gholufon* (shrouded/wrapped) rather Allah stamped²⁹⁸ on it^w by their unbelief; so they^z believe not save a: little/few.

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾

156. And by their unbelief and their say about *Mariama* (Mary) a calumny *adheman* (monstrous).

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ هَتَّانَا عَظِيمًا ﴿١٥٧﴾

157. And their say verily we killed the Messiah *Esa* (Jesus), *Mariama's* (Mary's) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (*had been*) feigned/simulated for them; and verily who^r they^z differed in him surely (are) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (closely-following of) the presumption; and not killed him they^z *yageenan* (with absolute certitude).

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَىٰ ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

²⁹² See the *Lexicon* attached to this Translation regarding “أحد.”

²⁹³ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead.

²⁹⁴ The word “اتَّخَذَ” from “الِاتِّخَاذِ”, see footnote 1136 above.

²⁹⁵ The words: “مِيثَاقٌ”=“ratified covenant” and “عَهْدٌ”=covenant.

²⁹⁶ The word “سُجَّدًا” is an adverbial form, see إعراب القرآن، لمحمود صافي. So the need for (“in a manner”), as a prefix, because as of yet there is no such word as “kowtowingly.”

²⁹⁷ This “فَبِمَا” in “فَبِمَا” is “فَبِمَا التَّوَكُّيدِ” hence: indeed. See الدَّر المصنوع، لـ أحمد الحلبي.

²⁹⁸ The expression “stamped on their hearts” is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

158. Rather raised [him] Allah to Him; and Allah [was] Mighty <i>Hakeeman</i> ²⁹⁹ (<i>infinite hekma</i> ³⁰⁰ Possessor).	بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٩٨﴾
159. And <i>en</i> (<i>not</i>) of the book's folks except surely (<i>to</i>) assuredly ³⁰¹ believe by him before his death; and The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day [<i>he</i>] is on them <i>sha'beedan</i> (<i>iterative witnesser/testifier</i>).	وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿٢٩٩﴾
160. So by an injustice of whom ^t <i>hado</i> ³⁰² (<i>they had adopted the Jewish "law" / customs / repented</i>) We illegitimated on them goodies ^{w303} (<i>which had been</i>) legitimated ^w for them; and by their repelling <i>a'n</i> (<i>regarding</i>) Allah's path multitudinously.	فَيُظْلَمُونَ مِنْ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿٣٠٠﴾
161. And their taking the usury ^x while <i>qad</i> (<i>already and affirmatively</i>) (<i>had been</i>) restrained they ^z <i>a'n</i> (<i>regarding</i>) it; ^x and their eating the mankind's possessions by the falsehood; ^x and We prepared for the unbelievers of them a painful torment.	وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ ۖ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبُطْلِ ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٣٠١﴾
162. But the <i>rasekhoona</i> (<i>well-grounded</i>) in the erudition/-knowledge of them and the believers they ^z believe by what (<i>had been</i>) descended to you ^g and what (<i>had been</i>) descended of before you ^g ; and the <i>muqeemeena</i> (<i>sustainers of the prescribed obligations of</i>) the Prayer ^w and the <i>mu'atoona</i> (<i>ones that accord/fulfill</i>) the <i>Zakata</i> ^{w304} (<i>prescribed percentage of personal possessions</i>) ^w and the believers by Allah and The Day The Last those [<i>We</i>] shall accord them a great remuneration.	لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ ۖ وَالْمُقِيمِينَ الصَّلَاةَ ۖ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿٣٠٢﴾
163. Verily We revealed ³⁰⁵ to you ^g just-as We revealed to <i>Noohen</i> (<i>Noah</i>) and the prophets of after him; and We revealed to <i>Ebraheema</i> (<i>Abraham</i>) and <i>Isma'ela</i> (<i>Ishmael</i>) and <i>Is'haqa</i> (<i>Jacob</i>) and the <i>Asbatt'e</i> (<i>Jewish tribes</i>) and <i>Esa</i> (<i>Jesus</i>) and <i>Ayyuba</i> (<i>Job</i>), and <i>Yunusa</i> (<i>Jonah</i>) and <i>Haroon</i> (<i>Aaron</i>) and <i>Solaimana</i> (<i>Solomon</i>) and <i>aa'tayna</i> (<i>We accorded/allotted</i>) <i>Dawooda</i> (<i>David</i>) a <i>Zabura</i> (<i>Book of wisdoms and no specific rules</i>).	۞ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ ۖ وَعِيسَىٰ ۚ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٣٠٣﴾
164. And messengers <i>qad</i> (<i>already and affirmatively</i>) narrated We (<i>about</i>) them on you ^g of before and messengers [<i>We</i>]	وَرَسُولًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۖ

²⁹⁹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁰⁰ See the *Lexicon* attached to this Translation for “hekma.”

³⁰¹ The “ل” in “اليومين” is a juratory-“ل”=“ال القسم” amounting to=“التأكيد”, i.e. affirmation, expressed by “assuredly”

³⁰² The word “hada” for the singular and “hado” for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “law,” that is they say the Mosaic Law, instead of Mosaic religion.

³⁰³ The word “طيبات” = “goodies” = “goodies,”^w = a feminine gender means anything delectable and legitimate.

³⁰⁴ See the *Lexicon* attached to this Translation for exactly what az-Zakah is and its implications.

³⁰⁵ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

narrated not (<i>about</i>) them on you ^g ; and Allah spoke to Mosa(Moses) a <i>takleeman</i> ³⁰⁶ (<i>a direct/absolute speaking</i>).	وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿٣٠٦﴾
165. Messengers <i>mubashshereena</i> ³⁰⁷ (<i>iterative tellers of pleasant tidings</i>) and warners so that not (<i>to</i>) be for the mankind on Allah an argument ^w after the messengers; and Allah [was] Mighty Hakeeman ³⁰⁸ (<i>infinite bekma</i> ³⁰⁹ Possessor).	رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِغَلَا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٣٠٧﴾
166. But Allah witnesses/testifies by what [He] descended (<i>The Qur'an</i> ^x) to you; ^g [He] descended it ^x by His knowledge and the angels witness/testify (<i>too</i>); and sufficed by Allah <i>Sha'heedan</i> (<i>Witnesser/Testifier</i>).	لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٣٠٨﴾
167. Verily who ^r unbelieved they ^z and they ^z repelled a'n(regarding) Allah's path <i>qad</i> (<i>already and affirmatively</i>) they ^z strayed afar stray.	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿٣٠٩﴾
168. Verily who ^r unbelieved they ^z and <i>dhalamo</i> ³¹⁰ (<i>they^z wronged</i>) ³¹¹ Allah was not to forgive for them and nor <i>yahdeya</i> (<i>to divinely-guide</i>) them a road/way.	إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿٣١٠﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١١﴾
169. Except Hell's ^w road/way immortals they ^z (<i>are</i>) in it ^w forever and <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x [was] on Allah easy.	يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرُّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَفَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٣١٢﴾
170. O, you the mankind <i>qad</i> (<i>already and affirmatively</i>) came(<i>to</i>) you ^z the messenger by the right from your ⁿ Lord; so let-believe you ^z (<i>it's</i>) <i>khayran</i> (<i>choicer-/superior/worthier</i>) for you; ^z and <i>en</i> (<i>if</i>) you ^z unbelieve then verily for Allah what (<i>are</i>) in the Heavens ^w and the Earth ^w ; and [was] Allah Omniscient Hakeeman ³¹² (<i>infinite bekma</i> ³¹³ Possessor).	يَتَأَهَّلَ الْكِتَابَ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَفَآمِنُوا بِاللَّهِ
171. O, you the book's folks: let-not overstep you ^z in your ⁿ religion; and let-not say you ^z on ³¹⁴ Allah except the right; verily only the Messiah <i>Esa</i> (<i>Jesus</i>) <i>Mariama's</i> (<i>Mary</i>)'s son (<i>is</i>) Allah's messenger and His Word ^w cast it ^w [He] to <i>Mariama</i> (<i>Mary</i>) and a <i>Ruhon</i> ³¹⁵ (<i>Jesus/ possessor of His Lord's Soul</i>) of Him; so let-believe you ^z by Allah and His messengers; and let-not say you ^z three; let-desist you ^z (<i>it is</i>) <i>khayran</i>	يَتَأَهَّلَ الْكِتَابَ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَفَآمِنُوا بِاللَّهِ

³⁰⁶ According to the Arabic tongue: “كلم تكليما” means *not figuratively but actually*, that is when the *verb* is *strengthened*, by the *infinitive noun* or the *verbal noun*, as “تكليما” in “كلم تكليما” then the *action* stated by the respective *verb* is *actual*.

³⁰⁷ The word “*mubashshereen*” is *masculine, plural, subjective noun, meaning teller of pleasing tidings*, with *no* English equivalent.

³⁰⁸ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁰⁹ See the *Lexicon* attached to this Translation for “*bekma*.”

³¹⁰ See the *Lexicon* attached to this Translation for “فاعل الظلم”= “*injustice-doer*” and “أظلم”= “*wronger*.”

³¹¹ Ibid.

³¹² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³¹³ Ibid.

³¹⁴ That is you attribute to or ascribe to.

³¹⁵ The word “*Ruh*” carries many meanings in The Qur'an. (1) It: “(is) of my Lord's command” (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: “*be*” and *he became*, i.e. *without the human-mating*. So “*Jesus*” names are: “*be*,” the word, also “*word*” (of good tidings to Mary that she would have a son), “المسيح” = *Christ* all are *Isa's* names. See القرطبي for *Jesus' names* in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Ruh* also see اللسان.

(choicer/ superior/ worthier) for you^b; verily only Allah (is) One *elabon* (deity) *Subhana*³¹⁶ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him that be for Him a child; for Him what (are) in the Heavens^w and what (are) in the Earth;^w and sufficed by Allah a Custodian.

وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً ۚ أَنْتَهُوَ خَيْرٌ لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ ۚ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٣١٦﴾

172. Never *yastankefa* (disdains/ affirms-disdain) the Messiah that [he] be an *abdan*³¹⁷ (a slave) for Allah nor the angels the *mugarraboona*³¹⁸ (ones-made-nearest to Allah); and whoever *yastankefa a'n*³¹⁹ (regarding) His *ebada'te*^w (worship/ servility-to-Him)^w and *yestak-bero*³²⁰ ([he] affirms his standing haughtily above submission) then [He] throngs them to Him together.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿٣١٧﴾

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²¹ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r *istankafo* (they^z disdained/ affirmed-disdain) and *istakbaro*³²² (they^z affirmed theirⁿ prideful haughtiness) so [He] torments them a painful torment and not find they^z for them from without-/lesser than Allah a *wa'leyan*³²³ (ally/ guardian) and nor *nasseeran* (iterative succorer).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٣١٨﴾

174. O, you the mankind *qad* (already and affirmatively) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifest.

يَتَأْتِيَ النَّاسَ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿٣١٩﴾

175. So as-to who^r they^z believed by Allah and *ea'tassamo* (they^z safeguarded/ adhered) by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and *yabdeya* ([He] divinely-guides) them [a] *Sserttan* (single and specific path) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿٣٢٠﴾

176. *Yastaftonaka*³²⁴ (they^z seek your^t situationally apt and wise opinion), let-say [you^s] Allah *youtfteykum* ([He] issues you^b

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي

³¹⁶ The word “*subhanabo*”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

³¹⁷ The word “*abdan*”= “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³¹⁸ The word “المقربون” is masculine, plural, objective noun, no English equivalent for it, so translated as “the ones-made-near.”

³¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

³²⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³²¹ The word “يوفي” in “يوفيهم” from “الوفاء”= “التمام” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³²² See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³²³ The word “ولي” could also mean: a friend, a protector.

³²⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

situationally apt and wise opinion) in the *kalala'tee*³²⁵ (estate of a deceased that has children or parents): *en* (if) an *emro'en*³²⁶ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁷ and he inherits her *en* not be for her children; then *en* both were^y twain- she then for them both two-thirds of what [he] left (of estate); and *en* they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you; ^z and Allah by every-thing (is) Omniscient.

الْكَلَلَةُ ۖ إِنِ امْرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ
وَلَهُدَّ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ
يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا
أُثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۖ وَإِن
كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ
ظِلِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن
تَضِلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٦﴾

³²⁵ The Arabic word “*kalalab*”= “كَلَالَة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are “*kalalab*”= “كَلَالَة,” (2) any deceased person who has no living biological parents, nor children, his *left property* is “*kalalab*”= “كَلَالَة.” The “*kalalab*”= “كَلَالَة” is by “*heir*” or “*heirs*” or the *left* (after death) *property*. (3) Also, “*kalalab*”= “كَلَالَة” is a noun for *other than father and son* of the heirs.

³²⁶ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, and the human = إنسان, and the person = شخص, and the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word “*one*” seems to be an acceptable *approximation* for “*المرء*,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

³²⁷ The word “*الترك*,” أي *الإنصراف أو الهجر* and not “*التركة*” clearly here with respect to “*ترك*” +